

نوافق الإسلام

The Ten Nullifications of Islām Explained
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رضوان الدقاق

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TAWHEED



Lesson 1:

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا
ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضل فلا هادي له
وأشهد أن لا إله إلا الله لا شريك له وأشهد أن محمداً عبده ورسوله أما
بعد:

Just a reminder to the Ikhwa, you can't have 2 or 3 Jamā'ahs going in the masjid at one time. When you enter the masjid, and you hear someone praying you need to join with them and if you don't see anyone, you join with someone who's already praying, as we were praying back there, there was numerous people making up the Salāt, then there was 2 or 3 Jamā'ahs in the back all reciting out loud within feet of each other, something that's not allowed, I've reminded about this before, so please keep this in mind.

So to start, this is a new series on 'Aqīdah, and Inshā'Allāh it's only going to take between 4 and 6 lessons, so we should be done before Ramadān Inshā'Allāh, so we're continuing with, speaking about the matters of Tawhīd and Shirk, in particular we're continuing with some of the small texts on 'Aqīdah from the Imāms of the Najdī Da'wah.

So we started with the very small Risālah which was called "**Aslu Dīn al-Islām wa Qā'idatuh**", or "The basis for the religion of Islām and its root", and then we moved onto the other, little bit longer Risālah which was called "**Al-Usūl al-Thalāthah**" or "The Three Fundamentals", and then after that, we went onto "**Kashf al-Shubuhāt**" or "The removal of the Misconceptions/Doubts" which was also by Muhammad ibn 'Abdul Wahhāb (رحمه الله), and now we're on our fourth, which is a Risālah called "**Nawāqidh al-Islām**" or "The nullifications of Islām", and Inshā'Allāh we're going to recite this or to read this and then comment on some of the matters within it, Inshā'Allāh so to begin, the author Muhammad ibn 'Abdul Wahhāb, he said, which translates as:

بسم الله الرحمن الرحيم

Or, “In the name of Allāh(سبحانه وتعالى), the Most Beneficent, the most Merciful. Know that the nullifications of Islām are 10, **the first nullification** is Shirk in the worship of Allāh(سبحانه وتعالى), Allāh ta’alah said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Or that, "**Indeed Allāh(سبحانه وتعالى) does not forgive that partners be associated with him and He forgives whatever is other than that for whomever He wills**", and that's from Sūrat al-Nisa' verse 48, and He said:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Or that, "**Indeed whoever sets up partners with Allāh(سبحانه وتعالى) in His worship, then Allāh(سبحانه وتعالى) has forbidden paradise upon him, and the fire will be his abode, and for the Dhālimīn, there is no helpers**", and that's from Sūrat al-Ma'idah verse 72, then the author continues and said:

“What falls into this is performing sacrifices to someone other than Allāh(سبحانه وتعالى), such as the person who offers a sacrifice to the Jinn or to a Grave”.

Then the author says, “**The second nullification**, whoever places intermediaries between him and Allāh(سبحانه وتعالى), calling unto them and asking intercession from them, and seeking reliance in them, then he has committed disbelief according to Ijma' (Consensus)”.

Then he continues and says, “**The third nullification**, whoever does not hold that the Mushrikeen are disbelievers or doubts their disbelief or considers their ways and beliefs to be correct, then he has committed disbelief”.

So the rule many people have heard “**Whoever doesn't consider the Kāfir to be a Kāfir, then he himself is a Kāfir**”. So this is what he's referring too here, or the rule that he's referring too.

And he says, “**The fourth nullification**, whoever beliefs some guidance other than the guidance of the Prophet(صلى الله عليه وسلم) is more complete than his guidance, and that someone else's judgement is better than his (i.e. Prophet's)

judgement, such as the one who prefers the judgement of the Tawagheet over his judgement, then he's a disbeliever".

And some of the things that we'll be talking about in there will be issues of ruling with other than the Sharī'ah or abandoning the Sharī'ah ruling with man-made laws or fabricated laws when we get to that.

Then he said, "**The fifth nullification**, whoever hates something that the Messenger of Allāh (صلى الله عليه وسلم) came with even though he may act upon it has disbelieved"

"**The sixth nullification**, whoever mocks or ridicules any part of the messenger's religion or its rewards or punishments has committed an act of disbelief, the proof for this is Allāh ta'ālah's saying:

وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ
تَسْتَهْزِئُونَ * لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

Or that Allāh (سبحانه وتعالى) said, "**If you ask them, they will say we were only idly joking and talking**"

So meaning some of the Munāfiqeen in the time of the Prophet (صلى الله عليه وسلم) who mocked the Sahābah who were the reciters of the Qur'ān for the Prophet (صلى الله عليه وسلم),

"...Say, was it at Allāh (سبحانه وتعالى) and his Āyāt and his Messenger that you were mocking? Say, do not make excuses, you have disbelieved after your Ēmān", and that's from Sūrat al-tawbah (65-66).

And then he says: "**The seventh nullification** is sorcery or sihr which includes spells that cause a person to hate something he seeks after (meaning something that he liked now all of a sudden he hates it which is called Sarf) or to love something that he would stay away from before (which is 'Atf), so whoever performs it or is pleased with it being done has committed Kufr, the proof for this is His ta'ālah's statement:

وَمَا يُعْلِمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

Or that “**But neither of these two...**” so meaning, Allāh(سبحانه وتعالى) is referring to Hārūt and Mārūt when they came and would teach the people magic as a means of testing them, so Allāh(سبحانه وتعالى) said:

“**...But neither of them would teach this to anyone except that they would say we were only a test or trial so do not disbelieve.**”, and that’s from Sūrat al-Baqarah (102).

Then he says, “**The eighth nullification**, supporting and assisting the Mushrikeen against the muslims, the proof for this is Allāh(سبحانه وتعالى)’s statement:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Or that, “**If any amongst you takes them as allies, then he is one of them, indeed Allāh(سبحانه وتعالى) guides not those people who are Dhālimīn**” and that is from Sūrat al-ma’idah (51).

Then he says, “**The ninth nullification**, whoever believes that it is permitted for some people to be free of the Sharī’ah of Muhammad(صلى الله عليه وسلم), just as it was permitted for al-khidr to be free from the Sharī’ah of Mūsa(عليه السلام), then he’s a disbeliever”

So meaning, if there’s someone who thinks that he can be above the Sharī’ah and doesn’t have to follow it, then he would be a Mushrik or a Kāfir, and in light of this, something that’s good to mention, as the Prophet(صلى الله عليه وسلم) would mention good news to the Sahābah when it would come to him, yesterday one of the leaders of kufr and nifaq and one of the tawagheet who claimed Islām, who was the leader of one of the sufi orders, the naqshabandi order passed away yesterday, and he is the same one who some of us had seen that he is above the Sharī’ah and that at the age of 80, he was no longer accountable for following the Sharī’ah and that he was allowed to swear, and that the angels would come to him and permit things for him, and so on and so on, he passed away yesterday.

So Alhamdulillah, Inshā’Allāh no one takes his place, but in any case he’ll be held accountable for everything that he said, so I just mentioned that because

it falls directly into this nullification of thinking that you're above the Sharī'ah or somehow you're no longer accountable to follow it.

And then, **the tenth nullification** he says: "Turning away from Allāh (سبحانه وتعالى)'s religion, not learning it or implementing it" and then he says, the proof for this is Allāh (سبحانه وتعالى)'s saying:

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ

Or that, **"and who does more wrong than the one who was reminded of the Āyāt of his Lord, then he turns away from them, indeed we shall exact retribution on the criminals (Mujrimīn)"**

And then the author finishes this by saying: **"There is no difference with regard to any of these nullifications between someone who was doing so jokingly and the one who was serious and the one who does so out of fear"**.

And here he's not talking about fear that's like a valid type of fear where they're being forced to do something, he's talking about fear like someone says and we'll get into this later on, but someone who says that I'm scared that I'll lose my job, I'm scared that someone won't like me, I'm scared that I'll lose my family, those types of things that aren't necessarily coercion.

Then he says: **"However the one who commits them due to be coerced is excused"**.

And then he says: **"We seek refuge in Allāh (سبحانه وتعالى) from those things that bring about His anger and His painful punishment, may the peace and blessings be upon the best of His creation, Muhammad (صلى الله عليه وسلم)"**.

So here, the reason I read it is because, it starts off with two matters of Shirk which we have talked about a number of times before, so I wanted everyone to know that it will move into other issues now beyond shirk, so we'll talk about the issues of Magic or Sihr, and we'll talk about some of the issues of ruling by other than the Sharī'ah, and we'll talk about some things that are related to the heart such as believing that you're above the Sharī'ah, we'll talk about things on the tongue and on the limbs, so it would be more of a mixture than the previous series, so that's why I wanted to mention it here so someone

doesn't listen to the beginning and then feel that it's going to be exactly same as before.

So just to mention the reason why it's important to know these things is Allāh (سبحانه وتعالى) explained to us in the Qur'ān that there's nothing other than a Muslim or a non-Muslim, there's nothing in-between, any category on the earth, whether you call them a Muslim or a mu'min or a muhsin, or you call them a Kāfir or a Mushrik or a Munāfiq, all of them fall into one of these two categories, and when Allāh (سبحانه وتعالى) said:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

Or that “**Whoever wills or wishes will believe and whoever wills or wishes will disbelieve**”, and Allāh (سبحانه وتعالى) said:

فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ

Or “**From amongst you are those who are a Kāfir and from amongst you are those who are a believer**”

So Allāh (سبحانه وتعالى) divided the people only into two categories, so it's important to know what a person needs to stay from in order to stay in Islām because we know that Islām is the thing which will keep him outside the fire, and enter the person into the jannah, so not knowing what would remove you from it, leaves you open to falling into it, and if it's something that's very obvious and the person doesn't know it, then it's highly likely that there would be no excuse of ignorance if it's very easy for the person to learn these things or doesn't put the effort into learning them. And we know that the point of the creation is that they worship Allāh (سبحانه وتعالى), like Allāh (سبحانه وتعالى) said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Or that, “**I did not create the Jinn and the Human Kind except that they worship me**”

And Ibn Jarīr al-Tabarī narrated from Ibn 'Abbās (رضي الله عنهما) that he said:

إِلَّا لِيَقْرُوا بِعِبَادَتِي طَوْعًا أَوْ كَرْهًا

Or meaning that: “**Allāh (سبحانه وتعالى) didn’t create the Jinn and the Ins except worshipping me whether it’s wilfully or forcefully**”. So meaning that whether they enter into Islām wilfully or whether they are forced to do so, that’s the reason why Allāh (سبحانه وتعالى) created the creation.

So to start with what the author had mentioned, so he said:

“Bismillahi al-Rahman al-Raheem, know that the nullifications of Islām are ten”

So to start with this, to talk about the Bismillāhi al-Rahmāni al-Rahīm, we’ve talked about this a bit before, but just to go over it again, so the author Rahimahullāh began his book with Bismillāhi al-Rahmāni al-Rahīm, which was the way the book of Allāh (سبحانه وتعالى) began, with Bismillāhi al-Rahmāni al-Rahīm, and we know that the Prophet (صلى الله عليه وسلم), his letters that he would send whether it was to the muslimen or to the Kuffār, it would always begin with Bismillāhi al-Rahmāni al-Rahīm, and one of the strongest evidences for this is the Hadīth in Sahīh al-Bukhārī and Sahīh Muslim, when the Prophet (صلى الله عليه وسلم) sent his letter to Herackle, or who was the king of byzantine of the time or what was rome, so it encompassed Bilād al-Shām and much of Europe and those areas, so in it, the Hadīth of ‘Abdullāh ibn ‘Abbās (رضي الله عنهما) from Abū Sufyān that he narrated that the letter came to herackle, and in it is said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ

Or “**Bismillāhi al-Rahmāni al-Rahīm, from Muhammad (صلى الله عليه وسلم) the messenger of Allāh to Herackle the leader of the romans (Byzantine)**”

So we know that it’s authentic from the Prophet (صلى الله عليه وسلم) that he would begin his letters with this phrase, as for some of the narrations that have come on this topic that command the Bismillāhi al-Rahmāni al-Rahīm before every action or before everything that is important, we’ve talked about this before, but just to touch on it again, there’s nothing authentic on that topic in general, there’s the Hadīth that’s narrated:

كل أمر ذي بال لا يبدأ فيه ببسم الله فهو أقطع

Or that **“Every matter of importance that isn’t begun with Bismillāhi al-Rahmāni al-Rahīm, then it is void of any Barakah”**, then this is the Hadīth that’s narrated on the topic, and many mention it when they say why do we begin with Bismillāhi al-Rahmāni al-Rahīm, however there’s no authenticity to this narration, it was narrated by al-Khatīb al-Baghdādī in his book **“Al-Jāmi”** and it’s from the Hadīth of Mubashir ibn Ismā’īl from al-Awzā’ī from al-Zuhri from Abū Salamah from Abū Hurayrah. However it’s a Munkar narration or it’s a completely rejected mistaken narration, and the reason for that is the majority of the narrators who narrated actually mention it as:

“Everything that doesn’t begin with alhamdulillah”

So that’s the first mistake, and the one that does mention it with the **“Alhamdulillah”**, there’s a break in that chain, so it’s mistaken and it’s wrong regardless of how you look at it, and we don’t need to go into that any more than that, but that’s just a bit on why we begin with Bismillāhi al-Rahmāni al-Rahīm.

So this is about the Basmalah, so to talk about the nullifications, so a nullification in ‘Arabi, **“Nawāqidh”** which is the plural, or **“Nāqidh”** which is the singular, it’s a nullification or it’s something that wrecks something or it makes it void, or it undoes it, just like in English we say **“nullified something”**, if you nullified the contract, it’s something that voided it, made it invalid, and Allāh(سبحانه وتعالى) used this phrase in a number of places in the Qur’ān, Allāh(سبحانه وتعالى) said:

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا

Or that: **“Fulfill the covenant of Allāh(سبحانه وتعالى) when you have formed that covenant, and break not your oaths after you have confirmed them”**.

So the word used here for the breaking of the oath was **“al-Naqdh”**, so a nullifying of it, or a breaking of it. And Allāh(سبحانه وتعالى) said:

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ

Or **“Do you know be like the woman who undid all of her yarn after it was made to be strong”**, and that’s from al-Nahl 91 and 92.

So Allāh(سبحانه وتعالى) has used this undoing or the “**naqdh**” to refer to different things, and this is where we get it for the Nawāqidh of Islām, so just like we talk about the Nawāqidh of Wudū’, if someone nullifies his Wudū’, there’s no more Wudū’, so likewise when we talk about Islām, if someone does something that nullifies their Islām, there’s no more Islām, it’s not partly there, you can’t be partly on Wudū’ and partly not on Wudū’, you’re either on Wudū’ or not, so likewise when we talk about Islām, you’re either a Muslim or you’re not a Muslim, you’re not partly Muslim or you’re not half in Islām and half out of Islām.

And someone might ask, well why only 10? Because we know, right now we could probably as a group come up with another 50 or 60 or 70 things that might nullify someone’s Islām, so why only 10. The scholars who have talked about this letter or treatise have mentioned a number of reasons, so some say that it’s the 10 that most often occur. And others say that it’s the 10 that are the most dangerous or easy to fall into. And others say that it’s the 10 that if you took these 10, every other one that you would come up with would fall back into these 10 somehow, so they are like general categories or umbrella categories that everything else would fall into, and we know for a fact that there’s more than 10, because if you look at any book of Fiqh from any of the Madhaahib or even if it’s not from a specific madhab, they’ll have a book on the rulings of the murtad, or the rulings of the apostate, and they’ll mention, “if someone does this, he leaves Islām”, “if someone says this, he leaves Islām”, “if someone believes this, he leaves Islām”, if someone’s making wudu’ and they leave Islām during it, what do they have to do. Do they have to start again or not, someone is making Adhān and they leave Islām during the Adhān, what happens at that point, so we know for a fact that there are many many things that would remove a person from Islām.

And from the books of Fiqh that mention the most of this is the Ahnāf, so they have very very detailed books or chapters on apostasy, where they’ll go into very minute detail about the things that would remove someone from Islām, so they’ll say things like: Whoever says Musayjid, which is in Arabic like a belittling of a Masjid – Like “a small Masjid”, whoever says that leaves Islām.

So they’ll even say things where other scholars would even say this is going a little too far, but the point is that they would go into such detail where they

would say, what if someone said this, would they leave Islām, what if someone did this, would they leave Islām, if someone put on that belt that monks used to wear, would they leave Islām or not, they'll have very detailed discussions on these things, so one of the important things to take from this is that this idea that no one can leave Islām, it's a complete false made up lie, or that anyone that says they're Muslim, regardless of what they do, or what they say, or what they believe, you can't say anything about them not having left Islām ever, regardless of what their situation is, because what is the point of all these books, and what is the point of the rulings that relate to someone who leaves Islām, and what happens to their kids, and what happens to their wife or their husband, and what happens to their wealth and so on and so on, and their inheritance and these sort of things, obviously these were being discussed about things that took place in reality. They weren't discussing theoretical things that were impossible to take place, these were things that were actually happening or that could actually happen, otherwise it would've been a complete waste of time.

So this is just to talk a bit about the word or the issue of nullifications, so the next thing is to keep in mind that any of these things that we're talking about, we're talking about these nullifications in and of themselves, so we're not saying that if someone performs shirk, they leave Islām if they say it's Halāl, or if they say it's better than Islām, or if they say that I don't accept that it's Harām, or if someone for example performs sihr, we're not saying that they leave Islām if they permit it, we're saying the act in and within itself would remove someone from Islām, likewise with other things that aren't mentioned in these ten, so if someone swore at Allāh (سبحانه وتعالى) or swore at the Prophet (صلى الله عليه وسلم), or if someone mocked the religion, whether it was the book of Allāh (سبحانه وتعالى), or any of His messengers, or Allāh (سبحانه وتعالى) himself, these things are nullifications in and of themselves, so we don't have to say that, well we don't know whether he believed it was allowed or not, or believed that it was better than Islām or anything like this, because if we look at other things, other sins in Islām, what's the ruling on anyone who just performs zina, would they leave Islām? What if they steal, would they leave Islām? Ofcourse not, what if someone stole and said it was Halāl, would they leave Islām? (Yes). What if someone said it was Halāl and never stole in his life, would he leave Islām? (Yes). So we see that sins that are less than disbelief or

less than kufr, doing them in and of themselves doesn't remove someone from Islām, so someone can perform zina everyday, and he would be left to the will of Allāh(سبحانه وتعالى) in the Ākhirah, Allāh(سبحانه وتعالى) might forgive him outright, he might punish him in the grave and then forgive him after in the grave, or he might forgive him after the punishment of the grave, we don't know, but he'll eventually enter jannah and he will never stay in the fire forever, however if that same person didn't perform any of these sins but said that they were Halāl, we would say that this person has now left Islām not because he did anything, but because he permitted something that was Harām, so when we talk about things or actions that in and of themselves remove you from Islām, they're different than sins, so we're saying they are worse than sins, they are at a higher level of danger, or at a higher level of evil, so if someone worships other than Allāh(سبحانه وتعالى), we don't care whether he said it was Halāl or not, because in and of itself is an act of disbelief, if someone slaughtered or sacrificed for other than Allāh(سبحانه وتعالى), if someone threw the Qur'ān, if someone did any of the acts of disbelief that we'll talk about or statements of disbelief, it doesn't matter what they believe in their heart, just like we would only say if someone permitted it, permitted something that was a sin, we would only say they disbelieve regardless of whether they did it or not, so this is something to keep in mind when we talk about these things, because often people will say, well yes it's kufr to perform shirk, but they have to believe it in their heart, so really in the end, you've contradicted the whole first statement that you made, because well you're saying it only comes down to what he believes in, it has nothing to do with what he did with his body, so to move onto the first nullification, so he said that:

“It's shirk in the worship of Allāh(سبحانه وتعالى)”, then he mentioned the verse in Sūrat al-Nisaa' 48 and Sūrat al-Ma'idah 72, so to talk about this, or shirk, what shirk literally is, is putting a partner or associating someone with Allāh(سبحانه وتعالى) in his rububiyyah which is his lordship, so the things that are His actions, so that Allāh(سبحانه وتعالى) creates or that he sustains the whole universe or he gives us our rizq, or all of these things which are the actions of Allāh(سبحانه وتعالى), these are things that fall under Rubūbiyyah or lordship, and the second it can also be shirk in Ulūhiyyah which is the divinity or things that relate to the actions of the slave towards Allāh(سبحانه وتعالى), so the shirk in the

first, would be someone says this person or that tree or this jinn or this spirit or whatever they say provides for me other than Allāh(سبحانه وتعالى), or that this person, or whatever it is created other than Allāh(سبحانه وتعالى), so this would be a type of shirk, or associating with Allāh(سبحانه وتعالى) in his Rubūbiyyah or His divinity.

The second type is the actions of the slave towards Allāh(سبحانه وتعالى), so just as the first was the actions of Allāh(سبحانه وتعالى) towards his slave, this is the opposite, and this is what the majority of people who fall into shirk fall into, so this is the slaughtering for other than Allāh(سبحانه وتعالى), this is making oaths or vows for other than Allāh(سبحانه وتعالى), and committing to them for that reason, and this is praying for other than Allāh(سبحانه وتعالى), and giving Sadaqah for other than Allāh(سبحانه وتعالى), and all of these types of shirk that are the actions of the slave towards the Creator, or that should be given towards Allāh(سبحانه وتعالى). And the shirk, it's the greatest sin that someone can disobey Allāh(سبحانه وتعالى) with, and the evidence for that is the fact that Allāh(سبحانه وتعالى) said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Or that Allāh(سبحانه وتعالى) told us that **“He won't forgive any Shirk that is performed with him, but he'll forgive everything other than that”**.

So the fact that everything can be forgiven except this, clearly shows that it's the greatest sin that can be performed, and it's also the great oppression that Allāh(سبحانه وتعالى) said about in Sūrat al-An'ām:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

Or he said in Sūrat Al-An'aam 82, **“Those who believe and do not cover their Ēmān with any Thulm (or oppression), those are the ones who will be saved, and those are the ones that will be guided”**.

And so that here, we know that Allāh(سبحانه وتعالى) said about this being the great oppression, or **“Dhulmun 'Adheem”**, it's referring to Shirk, and the evidence for that is the Hadīth that was narrated by Bukhārī and Muslim, from sulayman from Ibrahim from 'alqamah from 'Abdullāh that 'Abdullāh ibn Mas'ūd said:

لما نزلت هذه الآية " :الذين آمنوا ولم يلبسوا إيمانهم بظلم "شق ذلك على أصحاب رسول الله - صلى الله عليه وسلم

Or that ‘Abdullāh ibn Mas’ūd said, “**When the verse (Sūrat al-‘An’am 82) was revealed, that became very hard, or it was a hardship upon the companions of the messenger of Allāh(سبحانه وتعالى)**”

قالوا : وأينا لم يظلم نفسه؟ فقال رسول الله - صلى الله عليه وسلم - : " ليس كما تظنون ، إنما قال [لقمان] لابنه

Or that, “**When this became hard upon the companions of the Prophet(صلى الله عليه وسلم)**, they said to him, and which of us doesn’t do any wrong to himself”.

So they’re asking, because everyone does oppression or everyone does things that are wrong, so the Prophet(صلى الله عليه وسلم) said: “**It isn’t as you are assuming, rather it is referring to what Luqman said to his son**”, and then he recited the verse

يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Or “**O my son do not perform shirk with Allāh(سبحانه وتعالى)**, for indeed Shirk is a great oppression”.

And that’s from Sūrat Luqmān verse 13, and then also in the Hadīth that was narrated by Bukhārī, Muslim, Ahmad and others, from Mansūr from Abū Wā’il from ‘amr ibn Shurāhbīl from ‘Abdullāh that he said:

سألت رسول الله {صلى الله عليه وسلم} أي الذنب أعظم عند الله

Or ‘Abdullāh asked the Prophet(صلى الله عليه وسلم), “**which is the greatest sin in the sight of Allāh(سبحانه وتعالى)**”, so the Prophet(صلى الله عليه وسلم) said:

أن تجعل لله ندا وهو خلقك قلت ذلك لعظيم

Or that the Prophet(صلى الله عليه وسلم) said: “**That you set up an intermediary or a partner with Allāh(سبحانه وتعالى)** and he is the one who created you, so I said indeed that is something great”.

So we see here that this is why or some of the reasons why shirk is such a great matter, because you're taking something, that it's the complete opposite of what should be done, because if Allāh(سبحانه وتعالى) is the one who created us, and He is the one who sustains us, and He is the one who keeps everything in order in the whole universe and on and on and on, and all of the things that Allāh(سبحانه وتعالى) does for us, it's only natural that a person who is having these things done for them, would lower himself to the worship of Allāh(سبحانه وتعالى).

So when a person does the complete opposite and they don't worship Allāh(سبحانه وتعالى), or they take someone who is at the level of them, or even lower, or maybe higher, but in any case, they're all creation, and they put them not only higher than themselves, but they put them on the level of Allāh(سبحانه وتعالى), or where Allāh(سبحانه وتعالى) should be, and we know that the person who performs shirk is someone who is forbidden to enter Jannah, as in the verse that the author mentioned, **"That whoever performs shirk, then the Jannah would be forbidden from him"**, and we also know that Shirk nullifies all actions, so any good deeds that a person does or will do, if they die upon shirk, then all of these actions are considered void, as Allāh(سبحانه وتعالى) said:

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

Or in Sūrat al-An'ām, Allāh(سبحانه وتعالى) said, **"And if they were to perform shirk, then all of what they have done would have been made void for them"**.

And Allāh(سبحانه وتعالى) said, even to the Prophet(صلى الله عليه وسلم), who is the greatest of creation, He said to him:

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ

Or that, **"If you were to perform shirk, then your actions would be made null or void"**, and that's from Sūrat al-Zumar 65.

So we see that the Prophet(صلى الله عليه وسلم), despite the number of good deeds that he had, and the greatness of his good deeds, an act of shirk would've nullified all of that to essentially be to nothing.

Student: Sorry, so if you committed shirk, will all your good deeds from before be null and void, or everything after that?

Shaykh: Both, so if a person performed Shirk and then died while they were on Shirk, then everything that they had done before the Shirk, and everything they did after the Shirk which they didn't repent from that, would've been considered void.

Student: What if he becomes Muslim again?

Shaykh: If he becomes Muslim, then the actions of the good deeds he had accumulated would be held for him, but the things that he did while he was a Kāfir, say in-between, you know he was a Muslim and then left Islām, did some things he thought was good, but he wasn't Muslim, came back to Islām, the things that were done as a Mushrik wouldn't be accepted, because we know that the actions of a Mushrik aren't accepted.

So to talk a little bit more about Shirk in detail, so we know that Shirk is two types, or it can be 2 levels:

So the first is al-Shirk al-Akbar (Major Shirk), and the second is al-Shirk al-Asghar (Minor Shirk), so with regards to al-Shirk al-Akbar, this is the type that would remove someone from Islām, or if someone remained upon it, would prevent them from entering into Islām to begin with, and these are the types of things that we talked about mostly in the previous lessons, so trusting in other than Allāh (سبحانه وتعالى) in things that other than Allāh (سبحانه وتعالى) can't do, hoping from Allāh (سبحانه وتعالى) something that no one other than Him can give you, making du'ā to other than Allāh (سبحانه وتعالى), sacrificing for other than Allāh (سبحانه وتعالى), fighting for the something other than the religion of Allāh (سبحانه وتعالى), any type of major thing that would be something that would be associating something with Allāh (سبحانه وتعالى), or putting something at His level or near His level, these are the types of things that would remove a person from Islām, and that would fall under Major Shirk.

And these are the types of things, they can be done for a human who was alive, it can be done for a jinn, it can be done for a dead person, whether they're in their grave and you're at their grave, or on the other side of the world, it can be done for inanimate objects, it can be done for any number of

things, and it can be done for different reasons, it can be done because the person loves that thing, or because they're scared of something else and so on and so on which we will get too in a little bit, but in any case, these are the types of things that would fall under major shirk.

And about this type of Shirk, Allāh (سبحانه وتعالى) said:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

Or that Allāh (سبحانه وتعالى) said, “**And they worship besides Allāh (سبحانه وتعالى) things that hurt them not, nor benefit them, and they say, these are our intercessors with Allāh (سبحانه وتعالى).**”

قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

Or that, “**Say, do you inform Allāh (سبحانه وتعالى) of that which He knows not in the heavens and on the Earth, glorified and exalted be He above all that which they associate as partners with Him**”, and that's from Sūrat Yūnus verse 18.

So Allāh (سبحانه وتعالى) is telling the Prophet (صلى الله عليه وسلم) to say to the Mushrikeen, or informing him that they worship other than Allāh (سبحانه وتعالى), or besides Allāh (سبحانه وتعالى) things that can't benefit them or harm them, and they say these are our intercessors or intercedes with Allāh (سبحانه وتعالى), so these are the things that are going to be a connection between us and Allāh (سبحانه وتعالى), or they are going to intercede with Allāh (سبحانه وتعالى) on our behalf, and then He says to the Prophet (صلى الله عليه وسلم).

“**Say, are you telling something to Allāh (سبحانه وتعالى) about something He knows not in the Heavens and the Earth**”

So meaning that, these are things that Allāh (سبحانه وتعالى) doesn't know, meaning they're false, they're completely false, Allāh (سبحانه وتعالى) knows everything that is true, the fact that Allāh (سبحانه وتعالى) doesn't know this to be true, means that it doesn't exist, so how could you tell Allāh (سبحانه وتعالى)

something that isn't true, or use something as an argument that is a completely false concept.

So Shirk is placing something at the level of Allāh (سبحانه وتعالى), as Allāh (سبحانه وتعالى) said:

تَاللّٰهِ اِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ اِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ

Or that Allāh (سبحانه وتعالى) said about the creation when they're in the fire, that they'll say to the things they worshipped, **"By Allāh (سبحانه وتعالى) we were in a clear misguidance as we made you at the level of the Lord of the Worlds"**.

So Allāh (سبحانه وتعالى) mentioned that the reason why they're going to be in such misguidance, or they'll know they were in misguidance, is because they put something from the creation at the level of Allāh (سبحانه وتعالى).

And many of the Scholars, of the Da'wah Najdiyyah and Shaykh al-Islām Ibn Taymiyyah, Ibn al-Qayyim and others have divided Major Shirk into a number of categories. And the reason for this categorisation isn't something where someone could come and would never be divided in a different way, but it's as a means to make things easy to understand, and they've divided it into 4 categories.

So they say that the first is Shirk in Da'wah or Shirk in Du'ā, and they say that this is making du'ā to other than Allāh (سبحانه وتعالى), and seeking something from them which only Allāh (سبحانه وتعالى) could provide you with, and for this I'll refer you back when we talked about before, seeking help from someone in something that they can do, so asking someone to drive you somewhere, asking someone to help you lift something, asking someone to give you food if you're hungry, medicine if you're sick, these types of things don't fall under shirk, because this is something a person is able to do, and it's not specifically from the attributes of Allāh (سبحانه وتعالى), as opposed to asking someone to provide for you in general, or to not cut off your Rizq, or to heal you in a non-medical way, these types of things would obviously be shirk, and that would fall under the Shirk of du'ā or Shirk of Da'wah, and the evidence for this is when Allāh (سبحانه وتعالى) said.

فَإِذَا رَكِبُوا فِي الْفُلِّ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

Or in Sūrat al-‘Ankabūt verse 65, Allāh (سبحانه وتعالى) said, “**And if they were to ride in a ship, they would make du‘ā to Allāh (سبحانه وتعالى) sincerely and for Him would be their religion, and then when He would save them or bring them safely back to the shore, they would then perform their shirk**”.

So Allāh (سبحانه وتعالى) here is clearly telling us that du‘ā is a type of worship, so if you’re performing it for Allāh (سبحانه وتعالى), it can be Tawhīd, and if it’s being performed for someone else, then it’s a type of Shirk.

And also as we talked about before, some of the Scholars divide du‘ā into 2 types, or they say “**Du‘ā Talab**” or du‘ā of seeking something which is the du‘ā that we would make, when we raise our hands and ask Allāh (سبحانه وتعالى) for something, and “**Du‘ā ‘Ibādah**” or the du‘ā of the whole acts of worship as being a type of du‘ā, because you’re seeking something from Allāh (سبحانه وتعالى) by worshipping Him, which is for Him to give you Jannah, and to keep you away from the fire, and we don’t need to go into that in too much detail right now. And another evidence for the du‘ā of any type, is when Allāh (سبحانه وتعالى) said.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

Or that Allāh (سبحانه وتعالى) said in Sūrat al-Baqarah 186, “**And if my slaves ask you about Me, then I am near, I will answer the call of the one who calls upon Me, if he calls upon Me**”.

So Allāh (سبحانه وتعالى) is telling us that the person who calls upon Him, Allāh (سبحانه وتعالى) will answer him, and that this is a type of worship we see from this, and something important about this verse, is very often when Allāh (سبحانه وتعالى) will say to the Prophet (صلى الله عليه وسلم), “if this happens, then say”, “if this happens, then say”, “if someone asks you this, then say”, but here Allāh (سبحانه وتعالى) said.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي

Or “**And if my slaves ask you about Me**”, He didn’t say “Then tell them I am near”, He said “**Then I am near**”, so He left out the “Then tell them” part, which is indicative of how near Allāh (سبحانه وتعالى) is, that when it came to making du’ā to Him, He left out even the intermediary of telling the Prophet (صلى الله عليه وسلم) to tell the people, rather he told the people directly, “**Fa Innī Qareeb**”, which is just a side point that shows the importance of du’ā and the closeness of the slave to Allāh (سبحانه وتعالى) when he makes du’ā to Him.

And also just to mention the Hadīth that we talked about before that was narrated by Imām Ahmad and others, that the Prophet (صلى الله عليه وسلم) said.

الدعاء هو العبادة

Or that, “**Du’ā is worship**”, or it is “**The worship**”, so he didn’t say it was a type of worship, he encompassed worship as du’ā, and that’s an authentic Hadīth, and then after that, he recited the verse.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Or that Allāh (سبحانه وتعالى) said, “**Perform du’ā to Me, and I will answer you, indeed those who refuse to worship Me will enter Jahannam in humiliation**”.

So Allāh (سبحانه وتعالى) in this verse used worship and du’ā interchangeably, so He said, “**Make du’ā to Me, and I will answer it, those who refuse to worship Me...**”, so He didn’t say “**Those who refuse to make du’ā to Me**”, He said, “**those who refuse to worship Me**”, so it shows the height of du’ā, or the importance of du’ā when it comes to worshipping Allāh (سبحانه وتعالى). And also Allāh (سبحانه وتعالى) said.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

Or that Allāh (سبحانه وتعالى) said in Sūrat al-Mu’minoos 117, “**And whoever performs du’ā to a god with Allāh (سبحانه وتعالى) which he has no evidence for, then his reckoning will be with Allāh (سبحانه وتعالى), indeed the disbelievers will never be successful**”.

So Allāh (سبحانه وتعالى) here referred to those who performed du'ā to something other than Him as being disbelievers.

The second category of shirk is what's called "**Shirk al-Niyyah wal-Irādah wal-Qasd**", or the Shirk of intention and goals, or intention of something that is being sought that, and this is when someone intends other than Allāh (سبحانه وتعالى) with their worship, so meaning that if someone did something from the good deeds, but they intended other than Allāh (سبحانه وتعالى) with it, then this would be another type, so regardless of whether it was Salāh or Zakāt or Fasting or Hajj or anything else, then it would fall under this category. And the evidence for this is when Allāh (سبحانه وتعالى) said.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ
أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا
يَعْمَلُونَ

Or that Allāh (سبحانه وتعالى) said in Sūrat Hūd verse 15 and 16, "**Whosoever desires the life of this world and its glitter, to him we shall pay in full their deeds therein**",

So meaning whoever does something with the goal of this dunya, then their deeds or all of their reward will be given to them in this dunya,

"...and they will have no domination therein, they are those whom there is nothing in the hereafter for, but the fire and vain are their deeds they did therein", so everything they did is void, "...and of no effect which they used to do".

So this is talking about the Shirk of intentions, the third type is "**Shirk al-Tā'ah**" or Shirk of Obedience, so this is placing someone's commands or their forbiddances at the level of Allāh (سبحانه وتعالى)'s commands and forbiddances, so obeying them in a way that would relate in a religious sense, and this can be things that are relating to legislation, and it can be things that are related to religion, like specifically obeying scholars and so on and those types of things, and Allāh (سبحانه وتعالى) said in Sūrat Yūsuf verse 40.

إِنِ الْحُكْمُ إِلَّا لِلَّهِ

Or that, “**Indeed, the ruling/authority is only for Allāh(سبحانه وتعالى)**”, and He said in Sūrat al-Shurah verse 21.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

Or that, “**Do they have partners with Allāh(سبحانه وتعالى) who have legislated something for them, which Allāh(سبحانه وتعالى) did not give permission too**”, so Allāh(سبحانه وتعالى) called the ones who legislated something than His religion to be “**Shuraka**”, or to be associates with Him, so meaning if someone comes and legislates other than the Sharī’ah, then they would be placing themselves at the level, or trying to place themselves at the level of Allāh(سبحانه وتعالى), and that anyone who followed them in this would be taking them at the level of Allāh(سبحانه وتعالى).

So this is with regards to a more political sense, or a more sense that is less religious, but if we look at the more religious sense of this obedience or obeying someone other than Allāh(سبحانه وتعالى), then Allāh(سبحانه وتعالى) also spoke about this in the Qur’ān, in Sūrat al-Tawbah verse 31, Allāh(سبحانه وتعالى) said.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ

Or that speaking about the jews and the Christians, He said “**They took their rabbis and their monks as lords other than Allāh(سبحانه وتعالى), as they did with al-Maseeh Ibn Maryam**”

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

Or that, “**And they were not commanded except to worship 1 God, no god is there other than Him, Glorified be He over that which they associate with Him**”

So here Allāh(سبحانه وتعالى) spoke about the jews and the Christians that they took their monks and their rabbis as lords, and if we look at the Ahādīth on this topic, I mean there’s nothing authentic from the Prophet(صلى الله عليه وسلم), but if we look at everything that’s come from the Salaf, whether it’s the weak things from the Prophet(صلى الله عليه وسلم) or from the Sahābah or the authentic things from the Tābi’een, all of these things relate or give the same meaning

which would come in this following Hadīth, so I'll just mention the weak Hadīth just to illustrate the point.

So Imām al-Tirmidhī narrated, as did Ibn Jarīr al-Tabarī in his Tafsīr from the Hadīth of 'Adī Ibn Hātim, who was a Christian before Islām, it's narrated that he said:

أتيت النبي صلى الله عليه وسلم وسمعتَه يقرأ في سورة براءة

Or that, 'Adī Ibn Hātim (رضي الله عنه) came to the Prophet (صلى الله عليه وسلم) and he said, I heard him reciting the verse in Sūrat Barā'ah, "**they took their rabbis and monks as lords besides Allāh (سبحانه وتعالى)**", so he said:

أما إنهم لم يكونوا يعبدونهم ولكنهم كانوا إذا أحلّوا لهم شيئاً استحلّوه وإذا حرّموا عليهم شيئاً حرّموه.

Or that, the Prophet (صلى الله عليه وسلم), it's attributed to him that he said, that they didn't specifically worship them, meaning they didn't actually perform acts of worship that would be well known as worship, but if they permitted something for them that was Harām, they considered it permissible, and if they forbid something for them that was permissible, they considered it forbidden, so meaning that if they changed something in the Sharī'ah, they would follow them in that matter, so we see that here there's a more religious aspect of the Shirk of Obedience.

So the first would be following general laws of a country that contradict Islām, and those types of things, and this would be the type of thing where if a scholar or a so called scholar comes and says, "No this thing is Halāl from now on", that the person starts to consider it to be Halāl.

And in any case, this Hadīth is weak, but there's other narrations from the Sahābah that they gave the same Tafsīr, as well as the Tābi'een, and there's no real other Tafsīr for this verse, so that's the 3rd type of shirk.

And the 4th and last category of Shirk that the Scholars divide these things into, is the Shirk of Love. And this is that the person would love something to the level that they love Allāh (سبحانه وتعالى) or even greater, and the evidence for that is when Allāh (سبحانه وتعالى) said:

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

Or that Allāh(سبحانه وتعالى) said, “**and from amongst the people are those who take besides Allāh(سبحانه وتعالى) partners which they love the same way they love Allāh(سبحانه وتعالى).**”

And then He said, “**But as for those who believe, then they are more severe in their love for Allāh(سبحانه وتعالى).**”

So meaning there’s a dispute on what’s meant there, but in any case, Allāh(سبحانه وتعالى) called someone who loves someone or something at His level or higher, that they’ve taken them as a partner with Allāh(سبحانه وتعالى).

And obviously this is the case, because we know that if someone was to love a person to the level of the Prophet(صلى الله عليه وسلم) alone, so not even Allāh(سبحانه وتعالى), but if they were to hold someone in their love the same as the Prophet(صلى الله عليه وسلم), that they wouldn’t be Muslim, so how about if it came to Allāh(سبحانه وتعالى), and the evidence for that is the Hadīth that’s narrated by al-Bukhārī and Muslim from Anas that he said, the Messenger of Allāh(سبحانه وتعالى) said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ

Or that the Prophet(صلى الله عليه وسلم) said, “**None of you believes until I am more beloved to him than his child and his father and all of the people.**”

And like we’ve said, that was narrated by al-Bukhārī and Muslim, so if someone was to not love the Prophet(صلى الله عليه وسلم) more than everybody else, they couldn’t be Muslim, so how about if someone was to do this with Allāh(سبحانه وتعالى), and take something from the creation and love them to the level that they love Allāh(سبحانه وتعالى).

And then just a point that I’ll end with, with regards to the Shirk at-Ta’ah or the Shirk of Obedience, is that the Scholars, when they’ve discussed this, Ibn Taymiyyah and many other scholars that they say that, there’s 2 types of obedience when it comes to things that go against the Sharī’ah, so if someone was to say that this thing was Halāl, and the person then considered it to be Halāl because of that, this would remove the person from Islām, but if the

person was to, you know that they weren't forbidden from doing something, or they were permitted to do something, and then they said, I'm going to do it from now on, this wouldn't remove them from Islām, but it would be a type of Minor Shirk, because they are taking the permission from this person to then do the action, so if they merely do the action because they've been permitted to do so, then that would be a form of minor shirk, but if they actually consider it to be Halāl in the Sharī'ah, then they would've left Islām with that, so Inshā'Allāh we'll stop there, we're at the end of the issue of Major Shirk, next week we'll begin talking about the issues of minor Shirk, and then we'll go into the second and probably the third nullification, so Inshā'Allāh we'll stop there and if there's any questions, we can take those now.

والله أعلم

Lesson 2:

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا
ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضل فلا هادي له
وأشهد أن لا إله إلا الله لا شريك له وأشهد أن محمداً عبده ورسوله أما
بعد:

So last week, we were talking about the first nullification of Islām which is performing shirk with Allāh (سبحانه وتعالى), and then we began talking about the fact that Shirk is two types.

So the first is Major Shirk, and that's the one that we talked about already last week, and we said that's the type that removes someone from Islām, and all of the discussions that we had before in our different lessons about the types of Shirk like slaughtering for other than Allāh (سبحانه وتعالى), or praying for other than Allāh (سبحانه وتعالى), or ruling with other than Allāh's laws, and making du'ā to other than Allāh (سبحانه وتعالى) and so on and so on.

These are major types of shirk because it's an act of worship being done for other than Allāh (سبحانه وتعالى), but it's important and we've mentioned it very briefly before, is the issue of the second type of Shirk which is al-Shirk al-Asghar, or the minor Shirk. And this is a type of shirk where it has some of the characteristics of Shirk in that something that should only be done for Allāh (سبحانه وتعالى), or that contains a type of worship or a type of glorification of Allāh (سبحانه وتعالى) is done for other than Allāh (سبحانه وتعالى), but it isn't to the level that would remove someone from Islām, or it isn't to the level where they are associating someone with Allāh (سبحانه وتعالى) to the point where we would say that it would remove someone from Islām.

And so because of this, there's different definitions of what al-Shirk al-Asghar is, or different definitions or different guidelines on how to know what is Shirk Asghar, as opposed to shirk Akbar.

So one of the ways that the Scholars explain this is they say that, **“Any matter of the Sharī'ah that has been called Shirk, but there's evidence to show that it doesn't remove someone from Islām”**

So for example, if we have something that is labelled shirk in Islām, but then we have something else where someone did it, and they weren't judged upon as being a non-Muslim or something where the Prophet (ﷺ) said something and literally described it as Shirk Asghar, obviously that would be clear because he's labelling it as such, or something where we have a consensus that it doesn't remove someone from Islām, even though it was labelled Shirk and so on. So because it's a definition, then definitions obviously differ from person to person, but the point is that it's something where you're glorifying something other than Allāh (سبحانه وتعالى), but it's not to the level where it would remove someone from Islām.

So before we talk about some of the examples of Shirk Asghar, one of the issues to talk about is, the dispute amongst the 'Ulema' when they talk about Shirk Asghar, as to whether it would be forgiven or not. So we know that Allāh (سبحانه وتعالى) will never forgive Major Shirk in and of itself, regardless of what the person has done in his life, and regardless of how much the person is punished in the grave, or what he goes through on the day of resurrection, and how much he is punished in the fire, if a person dies having performed Major Shirk, and doesn't either enter Islām or return back to Islām, then it would be something that would never be forgiven and it would never be cancelled or expiated, or anything like that, regardless of what they've done in this life or the hereafter.

We also know that the 'Aqidah of Ahl al Sunnah wal-Jamā'ah is that Major Sins are things that Allāh (سبحانه وتعالى) may forgive them, if the person died even in the middle of performing a Major Sin, then we would say he's deserving of Allāh's punishment, and he's under the threat of Allāh's punishment, but he remains a Muslim, and if he's punished in the grave, this might be sufficient to cancel out that sin, or his condition or what he goes through on the day of resurrection might be sufficient for that, or he might be punished in the hellfire, and then be removed from the hellfire, but in the end he would enter into Jannah.

And then also we believe that Tawbah would remove these things, and then we also know that there's minor sins, and those are things that would be removed when a person performs wudu', when they perform their 5 Salawāt, when they perform Hajj, when they perform 'Umrah, when they pray Jum'ah

to the next Jum'ah, and so on and so on, and many other Ahādīth, for example the fasting of 'Arafah and the fasting of 'Āshūrā' and so on and so on.

So these are things that they would be forgiven in this way, however the scholars dispute about minor Shirk. Is it something that would fall into the category of Major Sins in that Allāh(سبحانه وتعالى) may forgive it with no punishment whatsoever, in the grave or in the hellfire or going through any trials on the day of resurrection, or is it something that is higher than major sins to the point where a punishment will be implemented regardless, and Allāh(سبحانه وتعالى) won't forgive it, but it won't keep them in Jahannam forever, so this is where the dispute comes in. So I don't know if before we go onto it, if that's clear or not.

So what it is, is that we know that Major Shirk is never cancelled out, regardless of the punishment, and we know that Major sins are something that Allāh(سبحانه وتعالى) may forgive without any punishment, so the issue now is minor shirk, does it fall into the major sins, where Allāh(سبحانه وتعالى) may forgive it with no punishment, or is it at a level between major sins and major shirk, saying that they won't stay in Jahannam forever, but they also won't be forgiven, so is it something that falls in between there, so this is a dispute amongst ahlal sunnah wal-Jamā'ah.

So the **first opinion** is that it's not forgiven, so if a person performs an act of minor shirk, then it won't be forgiven off of them, they will have to go through some sort of punishment in the hereafter, either in the grave or their trials on the day of resurrection or in Jahannam, and that only this will cancel out that sin. Allāh(سبحانه وتعالى) won't forgive it off of them outright with no trial based upon that action, and this is the opinion of a number of 'Ulama' of Ahl al-Sunnah wal-Jamā'ah, it was the opinion of Shaykh al-Islām Ibn Taymiyyah, and it was the opinion of his student Ibn al-Qayyim al-Jawzī, rahimahumAllāh, and it was also the opinion of Shaykh 'Abdul Rahmān al-Sa'dī, and it is the opinion of Shaykh Hamūd Ibn 'Uqlā' al-Shu'aybī and 'Alī Ibn Khudayr al-Khudayr and others. So a number of scholars have said that this is something that's not forgiven, so what is their evidence for this?

They say, when Allāh(سبحانه وتعالى) said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Or that, “**Indeed Allāh (سبحانه وتعالى) will not forgive that Shirk is performed with Him, and He’ll forgive everything other than to whomever He wills**”.

They say that Allāh (سبحانه وتعالى) didn’t differentiate here between a Shirk that removes someone from Islām and a Shirk that doesn’t remove someone from Islām, or He didn’t differentiate between a Major Shirk and a Minor Shirk, He just said the word Shirk.

Shaykh: So is Major Shirk a type of Shirk?

Student: Yes.

Shaykh: Is Minor Shirk a type of Shirk?

Student: Yes.

Shaykh: So they say, well Allāh (سبحانه وتعالى) said “Shirk”, so if it’s Minor Shirk, does it fall under this verse? Yes it does, so it can’t be forgiven, but then they say we also know that anyone who dies upon Islām will eventually enter Jannah and won’t stay in Jahannam forever, so as a means of reconciling between this evidence that says Shirk won’t be forgiven and that a Muslim as long as he doesn’t perform Major Shirk will enter Jannah, we are left with this reconciliation or this means of reconciling between the evidences, so this is the first opinion, and as you see it does have evidence from the Qur’ān, and it is an opinion of Ahl al Sunnah wal-Jamā’ah, it’s not something where we would say, if someone holds this opinion, then they are no longer from Ahl al Sunnah or they’re on Bid’ah or anything like that, no, because they are referring it directly back to a clear Āyah in the Qur’ān, and they’re interpreting it in this way.

Likewise is the **second opinion**, also as you’ll see is the opinion of Ahl al Sunnah wal-Jamā’ah as well, and this opinion is that Minor Shirk would be forgiven. So meaning that if a person performs minor Shirk, and then dies before repenting from that, that they might be punished for it like we said in the 3 different ways, in the grave, or on the day of resurrection to their trials, or in Jahannam, or they also might be forgiven for it, so meaning they might not go through anything due to this action. So what they say is that yes, Allāh (سبحانه وتعالى) says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

Or that “**Allāh(سبحانه وتعالى) will not forgive that Shirk is performed with Him...**”.

So we agree with that, we are not disputing that, but what type of Shirk is Allāh(سبحانه وتعالى) talking about, yes He said the word Shirk, but if we looked at other evidences, we would have to say that it doesn't fall under this, and that it falls under the realm of major sins in the sense that it may be forgiven without any punishment, and the evidence that they use for this is when Allāh(سبحانه وتعالى) said:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Or that Allāh(سبحانه وتعالى) said, and this verse we talked about before in Sūrat al-Ma'idah verse 72, “**Indeed whoever performs Shirk with Allāh(سبحانه وتعالى), then Allāh(سبحانه وتعالى) will forbid Jannah upon him, and his place where he will end up will be Jahannam**”.

So if we know that a person who performs minor Shirk, does he leave Islām if he performs minor Shirk? No, so if a person performs minor shirk, it doesn't leave Islām, where do we know that he'll end up eventually? In Jannah, so the person who performs Minor Shirk can't fall under this Āyah, because Allāh(سبحانه وتعالى) is saying that He has forbidden Jannah upon him, and the place where he'll end up is Jahannam, so they say that in this verse, the cause for not being forgiven and staying in Jahannam forever is Major Shirk, not Minor Shirk, then also it applies to the other verse about Shirk not being forgiven, and this is the opinion of the vast majority of Ahl al-Sunnah wal-Jama'ah aside from some of the Scholars that we mentioned and a few others as well.

So what we see from this is that, merely taking a harsher opinion on something, specifically when it comes to punishment in the hereafter, or disbelief, or declaring someone not to be Muslim, or whatever what they call the Asma' wal Ahkam, or the labels and rulings, when it comes to calling someone a non-Muslim or a Fasiq or a Dhalim or a Munāfiq and so on and so

on, that merely taking an opinion that is a little bit harsher than your brothers from Ahl al Sunnah wal-Jamā'ah, doesn't mean that someone is from the Khawarij. Likewise the opposite, if for example, if I was to say the stronger opinion without doubt, and I don't take this, but just for the sake of argument, if I was to say, yes minor shirk isn't forgiven, it has to be punished, does this mean that I would consider anyone who says the opposite to be upon misguidance or to be from the Murji'ah because he is taking something to be too lightly, and he's not taking things the way they should be? Ofcourse not, because the Usul or the fundamentals that we are using to look at this topic are fundamentals of Ahl al Sunnah wal-Jamā'ah, so we're accepting that a person can't leave Islām due to merely a Major Sin, but that they would leave Islām due to Major Shirk, and that we don't consider belief in the heart, that it's needed in order for someone to leave Islām, likewise and so on and so on, we're all following the same fundamentals of Ahl al Sunnah wal-Jamā'ah, but we're arriving at an opinion in the end that differs from the other, but the means that got us there were all fundamentals of Ahl al Sunnah wal-Jamā'ah.

And we talked about this a bit before, when we talked about the issue of, does someone who doesn't pray leave Islām, so the majority of the evidence from the Qur'ān and the Sunnah shows that a person would leave Islām if they don't pray.

But we know that from Ahl al Sunnah wal-Jamā'ah, there's scholars who say that it does remove someone from Islām, and others say that no, a person would still be Muslim.

Likewise we know that what would the Khawarij say about someone who doesn't pray? That he's a Kāfir. What would the Murji'ah say about the person who doesn't pray? He's a Muslim with his Ēmān is the same as the person who doesn't pray and the person who does pray.

So we see that on both of these issues, there's a group of people of Bid'ah who say that, not praying would remove someone from Islām, and a group that says not praying would keep someone in Islām. So but they've arrived at these decisions and these opinions based upon false evidences, and false fundamentals, as opposed to if we look at the Scholars of Ahl al Sunnah wal-Jamā'ah. Each of them have held that opinion, so we have scholar who say this,

and scholars who say this, but the means that they've got there with are rules of Ahlal Sunnah wal-Jamā'ah, so this is a very important rule for us to keep in mind is that in and of itself, the final decision it could be something that we would say this is misguidance and it is bid'ah, like if someone said you don't have to pray, this is disbelief, it would take someone out of Islām, even though that's the final decision, we don't care how he got to that decision, the fact that he's saying that means that he's out of Islām. Likewise there are other things where we might disagree with the opinion, but the way they got there, we would agree with. So just a person differing with you in an opinion, it doesn't mean they are not from Ahlal Sunnah wal-Jamā'ah. It could be, like we're not saying it doesn't mean that, but in and of itself, it doesn't always mean that a person has left Ahlal Sunnah wal-Jamā'ah, or a person hasn't left Ahlal Sunnah wal-Jamā'ah, so this is very important to keep in mind, and that is why I wanted to spend a little bit of time on that.

So this is with regards to Minor Shirk, so the scholars they differ on, well what is considered minor shirk and what is not considered minor shirk. Also they differ on what are the different types of minor shirk, so the ones who divided it into 2, they say there's shirk asghar dhaahir which is Shirk Asghar that's on the outside, and then there's also the kind that would be on the inside, so they divided into 2.

So what are some examples of minor shirk, so we know that there's a Hadīth that's attributed to the Prophet(صلى الله عليه وسلم), and there's a dispute on whether it's authentic or not, but we'll just mention it anyway, because it's a widespread example of what minor shirk would be.

So the first example that we'll give is the Hadīth that was narrated by Imām al-Tirmidhī from 'Abdullāh ibn 'Omar that the Prophet(صلى الله عليه وسلم) said:

من حلف بغير الله فقد أشرك

Or that, 'Abdullāh Ibn 'Omar mentioned that the Prophet(صلى الله عليه وسلم) said **"Whoever makes an oath by other than Allāh(سبحانه وتعالى), then he has performed Shirk"**.

So this is an example that for those who accept the authenticity of this Hadīth, say that if someone said, especially in Bilad al-Sham, they'll make an oath by

their father, or they'll make an oath by their Mother, they'll say "**Wahiyaat Abi**", or "**By the life of my father**" or "**By the life of my mother**" and so on and so on, there's a consensus that this isn't something acceptable, and the opinions go all the way from that it's disliked up to it being minor shirk, but in any case, the ones that accept the Hadīth being authentic they say, this would be a form of minor shirk because the Prophet (صلى الله عليه وسلم) in this Hadīth referred to it as being shirk, whoever makes an oath by other than Allāh (سبحانه وتعالى), then he's performed Shirk, but they say the reason it wouldn't be major shirk, they give a number of arguments for this.

So one of the arguments they say is that early on in Islām, this was a widespread practise by the Muslimeen, they would swear by things other than Allāh (سبحانه وتعالى), had it been something that removed them from Islām, then the Prophet (صلى الله عليه وسلم) would've put an end to it outright, like he did with all the other matters of shirk, so every type of Major Shirk was made clear by the Prophet (صلى الله عليه وسلم) that it was major Shirk and that they needed to stop it, any worshipping of idols or any slaughtering for other than Allāh (سبحانه وتعالى), and trusting in other than Allāh (سبحانه وتعالى), all the types of worship that we talked about before, the Prophet (صلى الله عليه وسلم) put an end to doing those for other than Allāh (سبحانه وتعالى) outright, there was no, as soon as Islām came it was done. As opposed to this, later on it was made to be forbidden and there was like a rebuking of people doing this, so they say this is evidence that the Hadīth doesn't mean major shirk.

Also they mention some Ahādīth in which the Prophet (صلى الله عليه وسلم) said, the meaning of the Hadīth is that whoever makes an oath by other than Allāh, that he should say La ilaha ila Allāh, or its expiation is saying La ilaha ila Allāh.

So they say that even though we said to say La ilaha ila Allāh, it wasn't being done in the sense that the person had to come back to Islām, it was that they said something they shouldn't have, and they should do something to cancel that out, so in any case this is an example of minor shirk that's given.

Also the Hadīth from 'Abdullāh Ibn 'Abbās (رضي الله عنهما) that was narrated by Imām Ahmad, Al-Nasā'ī and others, that he said:

إن رجلاً أتى الى النبي صلى الله عليه وسلم وقال ما شاء الله وشئت

Or that a man came to the Prophet(صلى الله عليه وسلم) and said, “**Whatever Allāh(سبحانه وتعالى) wills and whatever you will**”.

So like when we say Masha’Allāh(سبحانه وتعالى), meaning like whatever Allāh(سبحانه وتعالى) wills, we’re attributing the will to Allāh(سبحانه وتعالى), and the man then said “**and whatever you will**”, so he referred to the Prophet(صلى الله عليه وسلم) in the same way that he referred to Allāh(سبحانه وتعالى) when it came to the will, so at this time, the Prophet(صلى الله عليه وسلم) said:

وَيْلَكَ أَجَعَلْتَنِي لِلَّهِ نَدَاءً أَوْ عَدْلًا قُلْ مَا شَاءَ اللَّهُ وَحْدَهُ

Or the Prophet(صلى الله عليه وسلم) said, “**Woe onto you, have you made me an equal with Allāh(سبحانه وتعالى), say Masha’Allāh alone**”, or “**whatever Allāh(سبحانه وتعالى) wills alone**”.

So here they say that the Prophet(صلى الله عليه وسلم) heard this, he didn’t tell the person to come back to Islām, he didn’t do anything, nothing was judged upon him as being a non-Muslim, but the Prophet(صلى الله عليه وسلم) rebuked him for that and told him the correct way of doing things.

And based upon this, because we know that a human being does have will, they do have a level of will, but it follows the will of Allāh(سبحانه وتعالى), like when Allāh(سبحانه وتعالى) said:

وَمَا تَشَاؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

Or that, “**And you don’t will anything except if Allāh(سبحانه وتعالى) wills**”.

So meaning our will that we have follows or it’s subject to Allāh(سبحانه وتعالى)’s will, and we don’t need to get into that in detail right now, but the point is that what the person said, it was partially true, because the Prophet(صلى الله عليه وسلم) does will, he does will things, but is it in the sense that the way Allāh(سبحانه وتعالى) wills that if something takes place, it was by the will of Allāh(سبحانه وتعالى) and the will of the Prophet(صلى الله عليه وسلم)? Obviously not, so this is another example that they give.

And then there’s other examples of minor shirk, some of the Ahādīth about them are weak, but the issue itself is correct, or the fact that it’s minor shirk in and of itself is correct, so for example the Ahādīth that relate to wearing things on you to protect you, so if a person wore something on their neck, or

their clothing or whatever they do, and again many countries have this widespread, if they believe that this was something that Allāh (سبحانه وتعالى) put as a means to protect you, then the scholars say, or the majority say that this would be minor Shirk, because they're attributing the protection back to Allāh (سبحانه وتعالى), but they're doing it in an incorrect way.

As opposed to if someone thought that if I put this rock in my house or whatever, itself would protect me, this would remove someone from Islām, so if someone put, you know whatever, some places they'll put an eye, if they think in and of itself, putting this eye will protect me, this is major shirk and it would remove someone from Islām, as opposed to if someone said, you know they have some false interpretation of something, and then they said, well this shows that Allāh (سبحانه وتعالى) will protect you through this thing, then this would be something that would be minor shirk, it could lead to major shirk, but in and of itself, this is another example. Also the Prophet (صلى الله عليه وسلم) said:

إن أخوف ما أخاف عليكم الشرك الأصغر

Or that the Prophet (صلى الله عليه وسلم) said in the Hadīth from Mahmud ibn 'Ubayd, that the Prophet (صلى الله عليه وسلم) said, **"Indeed the thing that I fear the most upon you is minor Shirk"**

فقالوا وما الشرك الأصغر يا رسول الله؟ قال (الرياء)

Or **"The Sahābah said, what is the minor Shirk? So he said al-Riya"**, which is showing off, or conceit or pride or essentially showing off what you're doing, or doing something to show off for people, and then that Hadīth was narrated by Imām Ahmad and others.

So this is another example of minor shirk, the reason for that is because when we do an act of worship or when we do anything, we should be doing it for Allāh (سبحانه وتعالى), but if we do it for Allāh (سبحانه وتعالى) and then we're showing off to others, we're taking something that should really only be for Allāh (سبحانه وتعالى), and we're giving part of it to someone else, or we're seeking something partially from someone else which is for someone to think, look how nice he prays, or he prays all the time, or he's fasting every day, or whatever the act

that they're doing, that this showing off is essentially seeking something from other than Allāh (سبحانه وتعالى) as a reward for that action.

So then just to talk a little bit about how does Riya' or how does showing off affect the actions, because it could be in different ways, or it could be how Riya' comes into an action, it could take place in a number of different ways.

The first is that the basis or the reason why the person is performing the action right to begin with, is for other than Allāh (سبحانه وتعالى), so they're doing it to show off right from the beginning, so the only reason they're doing it is to show off, and this is something where the action itself would be completely void and null, and this is the actions of the Munāfiqeen, like Allāh (سبحانه وتعالى) said in Sūrat al-Nisa' 142:

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

Or that Allāh (سبحانه وتعالى) said which means, **“Indeed the Munāfiqeen attempt to fool Allāh (سبحانه وتعالى), yet He is fooling them, and if they stand up for the Salāh, they stand up lazily, and they show off to the people, and they do not mention Allāh (سبحانه وتعالى) except for very little”**

So here Allāh (سبحانه وتعالى) said or is telling us that the Munāfiqeen pray, they pray lazily but the point of their prayer is to show off to the people, or just to show to the people, look I'm praying, either to protect themselves or to keep themselves looking as a Muslim, or not to let the people know that inside of them is rotten and they're Kuffār inside, they show this outside or outwardly they show or try to show Islām through this way.

So as we see, this would be a matter of shirk in and of itself, because you're only doing an action of worship for a person, you know and then someone could argue, well is it major shirk because are they worshipping other than Allāh (سبحانه وتعالى) or are they only doing it to show off to the people, which we can leave that for another time.

The second type would be where the basis of the action, you're doing it for Allāh (سبحانه وتعالى) and to show off to the people, so right from the beginning,

it's not something like later on, as you were doing it, showing off came into your mind, no but right from the beginning you're praying to fulfil the Wajib on you, but you also want people to see you, so this is like a second type of Riya' or a second type of showing off, and the Hadīth of Abū Hurayrah that was narrated by Imām Muslim and others shows or tells us what the ruling on this is, so it wouldn't maybe necessarily be from the acts of the Munāfiqeen, but the action itself would be void, and the evidence for that is that when the Prophet (صلى الله عليه وسلم) said:

قال الله تبارك وتعالى أنا أغنى الشركاء عن الشرك ، من عمل عملاً أشرك فيه معي غيري تركته وشركه

Or the Prophet (صلى الله عليه وسلم) said, **"Allāh Tabāraka wa Ta'ālah has said, "I am the one in least of need to partners, so whoever performs an action and they perform shirk in that with me..."**".

So meaning they have a partner with Allāh (سبحانه وتعالى) in that action, so meaning they're doing it for both, because Allāh (سبحانه وتعالى) is saying that they put a partner with Him in the action, so obviously they're doing it for both of them.

"...Then I leave him and his Shirk", so meaning that action is rejected, He doesn't need that action, He doesn't want that action, He doesn't accept that action, so this is the second type.

And then the third is that the action begins as a matter that was being done for Allāh (سبحانه وتعالى), but while they were doing it, it came in their mind to show off, so say for example someone comes to the Masjid and they're praying and they're by themselves, obviously they're not doing it for anyone, because no one's here, who would they be showing off too, then someone walks in and it comes in their mind, O this person's going to see, you know I was sitting in the Masjid, I was by myself and this person was praying on his own, and the person might come in their mind, it will look good to this person, I'll keep praying and it would look like, you know this person's always praying by himself and so on and so on, so the basis of the action is for Allāh (سبحانه وتعالى), but then later on something came and affected it.

So at this point, what would be the ruling on that, would we say that well he did it for Allāh(سبحانه وتعالى), but then something happened, so it would count. Or do we say, well no, part of it was given to other than Allāh(سبحانه وتعالى) or something affected it, so none of it is accepted, or what is the ruling on it?

So the ‘Ulama’ of the Salaf differed on this issue, like what is the actual ruling on it. Like Imām Ahmad and Imām Ibn Jarīr and others, they were of the opinion that the action wouldn’t be null, but they would be sinful for the Riya’ or for the showing off, but they would get the reward for the basis of their action, because they were doing it for Allāh(سبحانه وتعالى), and then something happened, and then it affected that, so I guess in order to not go too long, because we had the earlier talk, and Inshā’Allāh we’ll stop there so next time we’ll move onto the second and the third and maybe into the fourth nullification, because the next two are quite short, so Inshā’Allāh if there’s any questions, we can answer that and we’ll go onto next week.

والله أعلم

Lesson 3:

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا
ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضل فلا هادي له
وأشهد أن لا إله إلا الله لا شريك له وأشهد أن محمداً عبده ورسوله أما
بعد:

Well today we're going to move onto the second nullification of Islām that was mentioned in this Risālah, on this letter that we're going through. And the second nullification is:

“Whoever places between himself and Allāh (سبحانه وتعالى) any sort of intermediary, and asks for Shafa’ah from them, or they trust them over Allāh (سبحانه وتعالى) or instead of Allāh (سبحانه وتعالى) or with Allāh (سبحانه وتعالى)…” So then the author says **“Then this person has disbelieved according to consensus”**

And we've talked about this before when we talked about the explanation or the commentary on al-Usūl al-Thalātha, as well as in Kashf al-Shubuhāt, so most of this would be a review for most of you who was present for those.

But in any case, the author mentions this, so what we need to know about this is this type of nullification or this action was something that was done by Quraysh. And they were the people who the Prophet (صلى الله عليه وسلم) was sent too by Allāh (سبحانه وتعالى), specifically to call them to Islām, and to forbid them from their Shirk. So this is obviously, if some people had a Prophet sent to them in order to call them to Islām, and prevent them from doing from something, obviously this thing is a matter of shirk, I mean the whole point of sending the messengers was to stop shirk.

And Allāh (سبحانه وتعالى) mentioned a number of times in the Qur'ān evidence that this is what they did, and that this is how they disbelieved in Allāh (سبحانه وتعالى), when Allāh (سبحانه وتعالى) said about the Mushrikeen:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

Or in Sūrat Yunus verse 18, that Allāh(سبحانه وتعالى) said, “**And they worship besides Allāh(سبحانه وتعالى) things that do not harm them and do not benefit them, and they say ‘those are our intermediaries with Allāh(سبحانه وتعالى)’**”.

And Allāh(سبحانه وتعالى) also mentioned about them that they say:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

Or that “**We don’t worship them except that they bring us closer to Allāh(سبحانه وتعالى)**” or “**...in a means for them to bring us closer to Allāh(سبحانه وتعالى)**”, and that’s from Sūrat al-Zumar verse number 3.

So Allāh(سبحانه وتعالى) mentioned a number of times that this is the case about them, and what we need to know is that, like we talked about before that shirk or associating partners with Allāh(سبحانه وتعالى) can be in a number of ways, it can be with His Rububiyyah or His Lordship, so meaning that someone associates with Allāh(سبحانه وتعالى) something that relates to His actions.

So as we know that Allāh(سبحانه وتعالى) is the only one who creates, and He is the only one who sustains, and He is the only one who controls the affairs of the universe and so on and so on, from these actions of Allāh(سبحانه وتعالى).

So when Allāh(سبحانه وتعالى) is the only one who does this, if someone then associates something with Allāh(سبحانه وتعالى) in this domain, which would be His Rububiyyah, then this would be a Shirk in this area.

Likewise when someone worships other than Allāh(سبحانه وتعالى), or associates someone with Allāh(سبحانه وتعالى), or someone other than Allāh(سبحانه وتعالى) with Him, with regards to the way they worship Allāh(سبحانه وتعالى), then this would also be a type of shirk, but it’s a type of shirk or it’s a type of associating with Allāh(سبحانه وتعالى) in Uluhiyyah or divinity or our actions towards Allāh(سبحانه وتعالى), so meaning that if someone were to do any of the things that we’ve talked about before from making du’ā to them or trusting in them, or slaughtering or sacrificing for other than them or for these deities, then in this case the person would be performing shirk or associating with Allāh(سبحانه وتعالى) in matters of Uluhiyyah.

So when someone seeks a partner or puts an intermediary between themselves and Allāh(سبحانه وتعالى), it could be that they’re doing so as a means of rububiyyah or as a means of uluhiyyah, so if they’re doing so and they’re putting this thing between them and Allāh(سبحانه وتعالى), and they ask this thing

or they worship this thing, so then this thing would then be an intermediary between them and Allāh (سبحانه وتعالى), then this would be a Shirk in both domains, so how would this be? It would be shirk because they are worshipping other than Allāh (سبحانه وتعالى), but they're also seeking something from other than Allāh (سبحانه وتعالى), so if Allāh (سبحانه وتعالى) is the only one who controls everything, then seeking something from other than Him would be a means of leaving Islām in 2 ways, and even though Quraysh, when they would do these things, they knew that Allāh (سبحانه وتعالى) was the only one who controlled these matters, so they weren't falling into Shirk when it came to Rububiyah, or they weren't attributing things to other than Allāh (سبحانه وتعالى) as far as controlling the matters, yet people nowadays or even after the Prophet (صلى الله عليه وسلم) and from many of the people who attribute themselves to Islām fell into Shirk that was even greater than the Shirk of Quraysh, and we talked about this in detail before, when we were talking about it in the book of Kashf al-Shubuhāt, but we know that Quraysh in and of themselves they knew that Allāh (سبحانه وتعالى) was the only one who could provide them with what they needed, however we know that nowadays people will look to things like they'll look to astrology, and they'll do their, you know whether it's horoscopes, or tea leaf reading, or coffee grind reading, or all these types of things, or terror cards and so on. So these are people, they're putting something, sometimes they're putting something between themselves and Allāh (سبحانه وتعالى), at other times they're completely disregarding Allāh (سبحانه وتعالى), and they're attributing all of these powers to other than Allāh (سبحانه وتعالى).

So just to add a little bit more to this, we know that Allāh (سبحانه وتعالى) said:

قُلْ ادْعُوا الَّذِينَ رَعِمْتُمْ مِّنْ دُونِ اللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ (22) وَلَا تَتَفَعَّلُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقَّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ

Or Allāh (سبحانه وتعالى) said that which means in Sūrat saba' verse 23, "**Say...**", so He's telling the Prophet (صلى الله عليه وسلم) to say to the people, and likewise the people that came after will follow the Prophet (صلى الله عليه وسلم), so you as a

Muslim, or us as Muslimeen would say the same thing to anyone who was falling into these shirk.

“...call upon those whom you assert besides Allāh(سبحانه وتعالى), they possess not even the weight of an atom, it either in the heavens or on the earth, nor have they have any share in either, nor is there for him any supporter among them, intercession with him, Prophets not except for whom He permits, until when fear is banished from their hearts...”

So Allāh(سبحانه وتعالى) is talking about the angels here, He says **“...they say what is it that your lord has said, they say the truth and He is the most High, the most Great”**

So Allāh(سبحانه وتعالى) here is telling us that anyone who is being worshipped or being called upon other than Allāh(سبحانه وتعالى), they have no share in any of the power, or any of the control of any of the matters of the dunya, or of the matters of the Ākhirah. So just as it doesn't matter, or there's no point in seeking something directly from someone else other than Allāh(سبحانه وتعالى), from the matters that belong only to Allāh(سبحانه وتعالى), likewise there's no point in putting any intermediary between yourselves and Allāh(سبحانه وتعالى), because first of all, it's in the hands of Allāh(سبحانه وتعالى) in the end. Secondly, Allāh(سبحانه وتعالى) will only accept the intercession of someone whom He is pleased with, and if it's done in a way that Allāh(سبحانه وتعالى) is pleased with. So if someone worships other than Allāh(سبحانه وتعالى), and then expects that thing to intercede for them on their behalf, we know that Allāh(سبحانه وتعالى) won't be pleased with the way it was done, and it's not a way that Allāh(سبحانه وتعالى) legislated for you to seek anything from him, so it would be completely rejected on the day of resurrection, and Allāh(سبحانه وتعالى) said also in Sūrat al-Zumar:

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

Or Allāh(سبحانه وتعالى) said which means, in Sūrat al-Zumar 38, **“Say, do you see that which you worship or call upon other than Allāh(سبحانه وتعالى), if Allāh(سبحانه وتعالى) wanted any harm from me, would they stop this harm, or would they remove this harm off of me, or if Allāh(سبحانه وتعالى) wanted**

mercy upon me, would they withhold His mercy, say Allāh(سبحانه وتعالى) is sufficient for me, and upon Him, trust those who trust in Allāh(سبحانه وتعالى)".

So we see that Allāh(سبحانه وتعالى) has mentioned in many places that this is what the Mushrikoon of Quraysh used to do, so we don't really need to go into this very much more, for a number of reasons. First of all, we've talked about it in kashf al-Shubuhāt, and we've also talked about it, you know this is a form of Shirk, so anything that we've talked about in the previous lesson would also apply to this, except that this is a more specific type of associating with Allāh(سبحانه وتعالى).

So the next nullification that the author mentions is that, **"Whoever doesn't declare the Mushrikeen to be disbelievers, or he doubts that their disbelief, or he declares their beliefs or their ideology to be correct, then he has disbelieved"**.

What he means by this, he's not the first person to discuss this, and it goes very far back, and obviously there's a basis for this in the Qur'ān and the Sunnah, however what he's saying is that there's a widespread opinion or a widespread ideology that has come and gone throughout history, and now we're in a time where it's a very prominent idea that even if Allāh(سبحانه وتعالى) calls someone a disbeliever, whether he calls them such as a Kāfir or a Mushrik or whatever the case is, that you can't as a human being call this person that, and you have to roll your tongue and you can't judge on someone in that manner, so this is what the author means, so what this refers too is that if Allāh(سبحانه وتعالى) has commanded the person to be Muslim, and Allāh(سبحانه وتعالى) has commanded the person to follow Tawhīd or Monotheism, there's two things that this requires.

First of all, like when we say La ilaha ila Allāh, there's **two parts** to it. One word **negating** any deity in existence or deserves to be worshipped, and then we're **affirming** it for Allāh(سبحانه وتعالى). So the first is a complete negation, and the second is an affirmation.

So likewise when we're talking about Tawhid, it's the same thing, because that's the word of Tawhid itself, is La ilaha ila Allāh, so what we're saying is that each part has components to it, so if the person says La ilaha ila Allāh, the

first part “**La ilaha**” is a negation, or it’s a disavowal from anything that’s worshipped with Allāh (سبحانه وتعالى), and then the second part of “**ila Allāh**”, it’s an affirmation of worshipping Allāh (سبحانه وتعالى), and that Allāh (سبحانه وتعالى) deserves to be worshipped, and that those who worship him are sincerely and only Muslimeen and that they’re your brothers in Islām, that they deserve your allegiance and so on and so on, so there’s two parts to this.

So when we say that whoever doesn’t declare the Mushrik or the disbeliever to be a disbeliever, this falls under the first part, which is the negation of worshipping anything other than Allāh (سبحانه وتعالى), because how could it be that we say, nothing deserves to be worshipped other than Allāh (سبحانه وتعالى), but then someone who does it, we say yeah he could be Muslim, or it’s not a big deal, or it’s not wrong, or we can’t say it’s wrong, or we can’t judge on it, it’s a fundamental part of the actual sentence that brings you into Islām, is to declare any worship of other than Allāh (سبحانه وتعالى) to be wrong, and for it to be Kufr, that it’s an act of blasphemy or disbelief, and likewise the people who do it, obviously take the ruling of what they’re doing, unless there’s an excuse which is a different topic.

So for example, if someone worshipped Allāh (سبحانه وتعالى) and he’s a Muslim, and then someone came and said, yes Islām is wrong, how could they be Muslim? Because they’re saying, well no I wanna be Muslim, but the thing I’m saying, I wanna do or I wanna be is wrong, so obviously there’s a complete contradictory nature in that statement, so likewise the opposite, if someone says, yes I’m a Muslim and I declare Islām to be true, but someone who worships other than Allāh (سبحانه وتعالى) is also a Muslim, there’s something wrong there, either what’s wrong is what they’re saying, so meaning they don’t actually believe in Islām, or they say they believe in Islām, but they’ve nullified it from another means, or that they’ve declared something other than Allāh (سبحانه وتعالى), that it’s permissible to worship him or that it’s okay to worship him.

And some of the evidences for this is when Allāh (سبحانه وتعالى) said in Sūrat al-Baqarah verse 256:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى

Or that, **“Whoever disbelieves in the Taghut (which is any false deity), and believes in Allāh(سبحانه وتعالى), then he has grasped onto the firmest handhold”**

So Allāh(سبحانه وتعالى) here, He mentioned the two parts, which is a negation, so whoever disbelieves in the Taghut, and believes in Allāh(سبحانه وتعالى). And an important thing here, it's in the exact order that Allāh(سبحانه وتعالى) commanded La ilaha ila Allāh, so La ilaha ila Allāh, there's the first part which is you're negating everything, and then you're affirming something, so same thing here, so whoever disbelieves in the Taghut, and then the second part **“and believes in Allāh”**, and an important thing here is that Allāh(سبحانه وتعالى) prefaced the belief in Allāh(سبحانه وتعالى) with disbelief in everything that is worshipped other than Him.

So one of the benefits that the Scholars mention about this Āyah, and just about the word of Tawhid, or the La ilaha ila Allāh as a whole is that you can't actually have Ēmān in your heart unless you've rejected everything that's worshipped other Allāh(سبحانه وتعالى), so it can't be that you have Ēmān and something else. So if someone doesn't remove all the filth out of his heart first, the good can't come in essentially, so how could someone yes I'm a Muslim, but everyone who doesn't do what we do and doesn't believe what we do, they're also on the truth, you have to reject something, and you have to get rid of the sickness before you can bring in something that's going to cure it, or you can't be healthy until the sickness is gone essentially.

And often people will say, well this is something that came in the last 2 or 3 hundred years, this idea of you know saying that, if you don't declare non muslims to be non-Muslim, then you can't be a Muslim yourself, however this is a completely false statement, it goes back before the author here, Muhammad ibn 'Abdul Wahhāb, and it goes back even before Shaykh ul-Islām Ibn Taymiyyah and others, it goes further back then that even, you know there's statements as far back as al-Qadhi 'Iyadh who was from the Imāms or the Muhaqqiqeen, or the main scholars of the Maliki Madhab, and he's made statements like this, and even further back, you can find statements that are either exactly saying this or that they're very similar to it.

So some of the people who are included in this, that you know we would have to make this judgement on are obviously the Jews and the Christians, because like we talked about before, there's only Islām or other than Islām, there's nothing in between, there's not anything where it's partial Islām, or there's not anything where you know you're Muslim with something else, either you're a Muslim or a non-Muslim, and a non-Muslim is a Kāfir by definition, there's nothing other than that. Like Allāh(سبحانه وتعالى) said:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

Or, **“Whoever wills or wishes he can believe, and whoever wills or wishes he can disbelieve”**

So Allāh(سبحانه وتعالى) didn't mention anything in between, so this idea that you know people will propagate nowadays, they'll say there's a difference between saying someone isn't Muslim and someone is a Kāfir, or there's a difference between someone who's a non-Muslim, and someone who's a disbeliever, this is a completely false made up lie on Allāh(سبحانه وتعالى), because you're either a Muslim or a non-Muslim.

So when someone they themselves aren't claiming to be Muslim like a Jew or Christian or a Buddhist or a hindu or a sikh or whatever their religion is, what kind of mentality is it that someone will come along and say, **“Yes they are this other thing which is a complete religion that they themselves are saying they are another religion than Islām, but you can't say that they're not Muslim, or you can't call them a Kāfir”**, when they themselves are defining themselves as a non-Muslim.

Likewise people who leave Islām by choosing another religion, that's even further, because some people will say, **“O but you don't know, maybe he doesn't know or whatever”**, but what kind of mentality like I said that when a person himself is disavowing himself from Islām, then we come along and say, yeah maybe we don't know what's in his heart, he's telling you what he believes, he's telling you what he thinks, and he's telling you what he thinks of Islām, and we go back to when we talked about I think the first or second lesson of this series that the difference between someone being a non-Muslim, and us declaring that he will be punished in the hereafter, so often people will

mix between the two, and they'll say that "well it's possible that he never heard of Islām", and we say yes it's possible that he never heard of Islām, and yes he might come on the day of judgement and have an excuse, but Allāh (سبحانه وتعالى) called the people in the Qur'ān itself, called the people who came to hear about Islām, so obviously they haven't heard of it yet, he called them Mushrikeen, or he called them polytheists, so for us to then come and say, but yeah you can't call them that because they don't know, when Allāh (سبحانه وتعالى) himself said:

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ

Or, "If any of the Mushrikeen come to you, then give him security or safe-passage so he can hear the words of Allāh (سبحانه وتعالى)"

So obviously they weren't Muslim yet and they haven't heard of Islām yet, so there was both of those things present, but Allāh (سبحانه وتعالى) still called them this, so this idea that you can't say these types of things now, and they'll try to bring things that have nothing to do with the topic, and Inshā'Allāh just by reciting that Āyah, should be enough to clarify these things to these people.

Also, people will say, well what's the benefit of declaring these people to be what they are, some will say, well yeah, maybe they aren't Muslim, but what's the point of saying that, or what's the point of telling someone, yes I don't believe that you're Muslim, or I don't believe if you hear of Islām, on the day of resurrection, you won't have an excuse, what's the point of this.

So what we say is that Allāh (سبحانه وتعالى) told us in the Qur'ān how to make Da'wah, and who knows better in making Da'wah, is it the creation or the Creator, who would know more? The creator obviously, He knows more about everything, He knows everything about everything. So for someone to then come and say, well no we've figured out this new way, who do you think is going to accept this and so on and so on, then all we say is, who is the father or what some people call, the father of the Prophets?

Student: Ādam.

Shaykh: Technically yeah, but they also apply it to Ibrahim too, and there's many evidences from the Qur'ān as to why is Ibrahim given this title, or why do

people give him this title, because we know that Muhammad (صلى الله عليه وسلم) is the last messenger to creation, and he's from his lineage. We also know that Bani Isra'il, they had the most amount of Prophets as far as we know, and they were also from his lineage, so the number of Prophets that came directly from him, obviously after Adam because everyone came from him, and then Nuh also because everyone came from him afterward, then what's the reason why he's given this title, obviously we know.

And Allāh (سبحانه وتعالى) called him an Ummah, He called him a whole nation, and Allāh (سبحانه وتعالى) mentioned many times in the Qur'ān or praised him many times in the Qur'ān due to his actions, and due to his beliefs and due to his statements. And one of the things that we would look to this is that Allāh (سبحانه وتعالى) said:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ

Or that, **“Indeed there was a good example for you with Ibrahim and those who were with him”**

And when we look at, well who is being referred too when we say, **“those who were with him”**, we say some of the Scholars of Tafsīr or the explanation of the Qur'ān say that what's meant here is his actual followers. Others say what's meant is the Prophets because they were with him on the same religion, and they were with him on receiving revelation from Allāh (سبحانه وتعالى), and they were with him in calling people to Tawhīd and so on and so on.

But in any case, regardless of whether we say this or this, or whether it's the Prophets or the people who followed him, Allāh (سبحانه وتعالى) is telling us that there's a good example in him and them, then He tells us why there was a good example, He didn't just say, there's a good example and then left it for us to figure out or didn't tell us why, because if you're being told this is an example, the point of it is to follow, just like I mean, as basic as you look, like if you're learning math, and then they'll give you an example, the point of it is to figure out what to do, so Allāh (سبحانه وتعالى) is telling us, here is your example, so that we know what to do, so Allāh (سبحانه وتعالى) said:

إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ

Or that, “**When they said to their people, we are disavowed from you, and from that which you worship other than Allāh (سبحانه وتعالى)...**”

كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

Or then Allāh (سبحانه وتعالى) said, so they said to their people, “**we distance ourselves from you and from that which you worship other than Allāh (سبحانه وتعالى)...**”

So this idea now that we say or some people, and even in this city, people try to spread this idea, that any beliefs we have about something being bad, it's only to the action, and it's not to the person them self, so if someone comes and throws the Qur'ān in the toilet, we (i.e. those people) say well that's a very bad action, and it's disbelief, but the person who did it, we can't judge him, or we don't have nothing to say about the person himself, even though children would know, what would make someone a bad person, what makes someone a bad person?

Student: Bad actions.

Shaykh: Bad actions, bad beliefs, bad statements, you know someone kills someone, we don't say killing is bad, but he's the best guy in the world. Or some guy is a rapist and we say, we hate rape, rapists we don't have a problem with, we're okay, it's okay do whatever you need to do, we don't like what you're doing, but you as a person, you're the best.

If someone did that, you'd look at them as like they have something wrong with them, but then when it comes to Allāh (سبحانه وتعالى), what's worse, swearing at Allāh (سبحانه وتعالى) or stealing? Ofcourse, someone will steal and even now they will say he's a bad guy, he steals all the time, and everyone will be okay with that.

But then when someone swears at Allāh (سبحانه وتعالى) or they fight against the Muslimeen, or they do this and this and this, we can't say anything about him, it's a bad action, you shouldn't do it, but him as a person we can't make a judgement. Ever other part of your life, you do that on a daily basis and every

second of your life is based on, “**well I like this guy because he does good things, I hate this guy because he does bad things**” and so on and so on, but when it comes to the religion of Allāh(سبحانه وتعالى), all those basic Fitrah or those basic characteristics that people are born with and that they learn at a young age, they get thrown out the window. Then Allāh(سبحانه وتعالى) said:

كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ

Or that “**We’ve disbelieved in you**”, so we declare you to be non-muslims, we declare you to be on wrong and the things that you’re doing wrong are actions and statements of disbelief, and we openly show between us and you, hatred and enmity until you believe in Allāh(سبحانه وتعالى) alone, so Allāh(سبحانه وتعالى) said that it’s the action that we’re getting these interactions that they’re based upon, so if someone does bad, we think of them as bad.

As soon as they become a Muslim, we change our beliefs about them and the way we deal with them, so if we even look at the Prophet(صلى الله عليه وسلم), you know the way the Kuffār dealt with him and some of the greatest Sahābah, ‘Umar and ‘Ikrimah ibn Abī Jahl and some of them, the main people who were enemies to Islām in beginning became from the greatest Sahābah afterward, not because they just stopped doing those actions, but because they became Muslim, and that became the tie that bound the Prophet(صلى الله عليه وسلم) and all the Sahābah at the time.

So again, just to go back, so we say that anyone who is originally a non-Muslim, we obviously declare him to be a non-Muslim, but likewise the point of learning all of these 10 and however many other nullifications of Islām that we talk about, is because someone can leave Islām, you know it’s not something that you’re born with, and it’s not part of your DNA, and it’s not part of your heritage, we don’t believe like the Jews believe that if you came from the lineage of Ibrahim, that somehow this is something that you’re deserving of because of your lineage. Likewise we don’t believe like other groups of disbelief like the Druze believe, where you can’t actually leave your religion, like if you came now like the Druze believe, if you say I’m not druze anymore, I’m a Muslim, to them it doesn’t matter, you can’t leave, and this goes back to some of their other beliefs that they have that are disbelief in Allāh(سبحانه وتعالى) because they say, Allāh(سبحانه وتعالى) created souls as specific religions,

so Allāh(سبحانه وتعالى) created a soul as a druze soul and created a soul as a jewish soul and He created a soul as a Muslim soul and so on. And what's another belief that they have, who knows? What do they believe about the Ākhirah, what happens when you die?

Student: Reincarnation.

Shaykh: Reincarnation, so the soul comes into another body, and the soul is created as a soul as a certain religion, you can't change that, whether you say that now, when you come into another body, you're going to be a Druze person and you can't change that, so in and of itself it's a false claim to say that you've left the religion. We don't make ridiculous claims like that either, you can choose the religion that you want, Allāh(سبحانه وتعالى) clearly told us that in the Qur'ān:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

“Whoever wills can believe and whoever wills can disbelieve”

It's up to you, so if someone swears at Allāh(سبحانه وتعالى) or they reject something from the religion, or they perform sorcery, or they help non-muslims against muslims, you know against the Muslim religion and so on and so on, you leave Islām, it's not something where you say, well yeah his parents were Muslim, it doesn't matter. I mean people left Islām during the lifetime of the Prophet(صلى الله عليه وسلم), and some were executed and some came back, and people left Islām during the time of Abū Bakr, and some came back and some didn't, and same thing with 'Umar, and same thing with 'Uthman and same thing with 'Ali, so this idea that now somehow people are protected from leaving Islām, and if someone openly does a nullification and they have no excuse of being ignorant or misinterpretation or they weren't forced or whatever, that you could never say that you've left Islām, again is another completely false claim, so this is the third nullification of Islām.

So the fourth nullification that the author mentions, he says:

“Whoever believes that the guidance of other than the Prophet(صلى الله عليه وسلم) is better than his guidance or more complete, or that the judgement of someone else is better than his judgement, such as the people who declare

the judgements of the Tawagheet (so meaning the false deities) to be better than his judgement”.

So what he’s essentially saying is that if someone came and said yeah, the Prophet (صلى الله عليه وسلم) judged this, but this other judgement is better, that this would be an act of disbelief or a statement of disbelief, depending on if they acted upon it or they just said it on their tongue.

So where do we get this from, or what is this based upon, Allāh (سبحانه وتعالى) said about the Prophet (صلى الله عليه وسلم):

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

Or that, “**he doesn’t speak based on desire, indeed it is only a revelation that is being revealed to him**”

So Allāh (سبحانه وتعالى) tells us that these statements of the Prophet (صلى الله عليه وسلم), and everything that he’s come with is a revelation from Allāh (سبحانه وتعالى), so if someone came and said, yes the Prophet (صلى الله عليه وسلم) judged that this is the inheritance for a certain person, but it’s better to do this.

You’re saying that the thing that Allāh (سبحانه وتعالى) sent to you isn’t as good as whatever this other person made up, so whether it’s inheritance or whether it’s something being clean or unclean, or whether it’s something being obligatory or not obligatory, or whatever the case is, once you say that statement, everything that the Prophet (صلى الله عليه وسلم) came with, whether it’s the Qur’ān or the Sunnah, came from Allāh (سبحانه وتعالى), so that’s the point behind it, so this is the short meaning of that statement.

So the point of this is that, other ways that this idea is come, we’ve talked about this before, is this group that now exists where people will say, we only take the Qur’ān because what the Prophet (صلى الله عليه وسلم) came with was for a certain time, or things have changed and we need to find a new way because we’re in a different civilisation or times have changed or whatever the filth that they make up to say about the sunnah and about the Prophet (صلى الله عليه وسلم), but the point of it is to know that the sunnah itself comes from Allāh (سبحانه وتعالى), and this is a matter of consensus, no Muslim has ever disputed this, and Imām al-Suyūṭī (رحمه الله) who was from the much later of the

Scholars, he was within the last 500 years even, so he wasn't like someone earlier on, he said in his book "**Miftāh al-Jannah Fī Hujjiyat al-Sunnah**", or he has a book that is specific about the sunnah being an evidence in Islām, and he said, "**Whoever rejects the sunnah has disbelieved, and there's a consensus on this**".

So as late as Imām al-Suyūṭī (رحمه الله), this was a matter of consensus, no Muslim has ever disputed this, so now we have people who will say that the sunnah of the Prophet (صلى الله عليه وسلم) can't be used because we only accept the Qur'ān. Others will say that we can't accept the sunnah and what's the reason for that? Because how did the sunnah come to us, where did we get the sunnah?

Student: The Prophet.

Shaykh: Who took it from him though?

Student: The Sahābah.

Shaykh: The Sahābah, and you know some people will say that the Sahābah, all of them except for 5 or all of them except for 7 or 13 or whatever number they pull out, they all disbelieved, and they all left Islām after the Prophet (صلى الله عليه وسلم)'s death, except for whatever number they make up, so what's the ruling on taking, we talked about this in our classes on Usūl al-Hadīth, like if we have a chain of narration, so the Prophet (صلى الله عليه وسلم) to someone to someone to someone to us, and one of the people in that chain is a disbeliever, what's the ruling on accepting that news or that information?

It's rejected, so if the person who took it from the Prophet (صلى الله عليه وسلم), not only was a non-Muslim, but they were a Murtad or they were an apostate from Islām, which is worse than a regular non-Muslim, what would be the ruling on accepting that chain? It would be rejected, so they say, well if the people who took it from the Prophet (صلى الله عليه وسلم), the vast majority of them were apostates from Islām, how can we accept any of the sunnah.

So people would look at that, at first glance, you know someone they don't use their mind very much or whatever, they'll say, well that makes sense. But what is the implication of that statement? That Allāh (سبحانه وتعالى) sent a Prophet and his Prophet's statements and actions need to be preserved for people to learn

their Dīn, and then left a bunch of apostates to take it from him, then all of a sudden within one generation, the whole sunnah was lost, so that's the implication of that, so when people say, that's why the danger of saying the Sahābah have left Islām, you know one of the dangers of it, so that's why we say if someone says the Sahābah left Islām, they can't be a Muslim, because the implication of that statement is the Sunnah is lost, and Allāh (سبحانه وتعالى) didn't have the knowledge and the wisdom to put people around the Prophet (صلى الله عليه وسلم) who were going to take the sunnah from him in a correct manner, and then pass it on in a correct manner as well.

In any case, that's kinda a side point about this issue, but the thing to keep in mind, or one of the things to keep in mind is that Allāh (سبحانه وتعالى) said:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Or that Allāh (سبحانه وتعالى) said: **“This day, I've perfected for you your religion, and I've completed upon you my favour (or virtue) and I have been satisfied with Islām as a religion for you.”**

And that's from Sūrat al-Ma'idah verse 3, and Allāh (سبحانه وتعالى) said:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Or in Sūrat Ali 'Imran verse 85, Allāh (سبحانه وتعالى) said, **“And whoever seeks other than Islām as a religion, then it won't be accepted from him, and then in the hereafter, he'll be from the losers”**.

So Allāh (سبحانه وتعالى) tells us here that Islām, so if we look, if we follow the steps of this, Islām is complete, and it's the perfect path, and it's the perfect way of life, and it includes everything that we need. So for someone to then come and say something is better, they're also rejecting this verse, so they're saying, yes Allāh (سبحانه وتعالى) perfect our religion for us, so on that day when the Prophet (صلى الله عليه وسلم) was still alive, but somehow even though it was perfected at that time, you know 50 or 100 or a 1000 or 1500 or whatever how many years later, someone came up with something better, even though back then it was perfected then, and you know if something is perfect, it can't get any better, that's the definition of perfect.

So for someone to then say, well no later on when things got worse, something better came, so they're disbelieving in those verses as well, because if nothing other than Islām is accepted, how can something actually be better than it? Does that make sense?

Okay, so this is I mean, someone might see this as you know, what's the point of talking about this, because who would then claim that something is better than Islām, what Muslim would claim that, which technically yeah maybe that's a valid argument to some extent, but if someone was to look at the actions of people, which is called the "**Lisān al-Hāl**", or what your actions or what your state of being, what does it tell you about somebody. So if someone 24 hours a day, they eat a certain food, but they tell you with their tongue, I hate that food. They have a choice of every food in the world, and they always eat one certain food, and then they tell you "I hate that food", what would you say about that statement?

Student: That's a lie.

Shaykh: It's a lie, because what do you mean you hate that food, unless you're being forced, you have other choices, it doesn't make sense, it doesn't fit. So if someone has the ability to choose Islām as a way of life, or they have the ability to choose Islām as a governing rule, or that this is what we would govern with, and then they just pick something else, you know they pick communism, or they pick some sort of you know, whether it's something where people as a group pick whatever way of life or whatever laws or they say, this person's our chief or our king or a queen or whatever, and they're in charge of picking whatever, whether it contradicts Islām or not. So this is how we are going to choose to live our lives, and this is the means of governance that we're picking, but we think Islām is the best, what would we say about that statement?

Like the statement doesn't match the action, so unless there is some reason why, you know they are being forced or some actual valid excuse, we would say, we take your actions, even in English they say, "**actions speak louder than words**", you can say something with your tongue all you want, but we judge with your actions, and even parents know this. Your kid says something, "**I'm being good**", and as they're saying it, they're hitting their sibling. You care

what they're saying? Or you say, you know what, you're telling me how you are with what you're doing. Or someone they're beating their kid, and they say "yeah I don't beat my kid", you're watching them do it, you care what they say? No, so at certain points, the things that you're saying with your tongue don't matter anymore, because your actions either completely show that it's the opposite, or they atleast show us that you know what, something's missing here, and we don't really need to have any valid reason to accept what you're saying.

So when Allāh(سبحانه وتعالى) tells us that Islām is our way of life, and it's the best way, and anything other than it won't be accepted, then we can see that the next step that Allāh(سبحانه وتعالى) said:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

Or Allāh(سبحانه وتعالى) said in Sūrat al-Nisa' verse 65, "**But no**", (no) meaning the opposite of yes, "**But no, by your lord they don't believe until they place you as a judge regarding that which takes place between them, then they don't find any hardship or any discomfort in their selves from what you've judged, and they submit completely to it**".

So if Allāh(سبحانه وتعالى) then, so we know that Islām is the correct way, and we know that it's the best way, and it's the only way that'll be accepted, the next step we look that Allāh(سبحانه وتعالى) told us, anyone who doesn't accept the Prophet(صلى الله عليه وسلم) as their judge between when it comes to that which takes place or disputes that happen between the people, and not only do they have to accept it or put him as a judgement, but they have to accept his judgements without any discomfort, so meaning like you can't then say, yes he's our judge but I hate what he judged with, that doesn't help either, you have to also accept it, and not have any sort of discomfort with it as well.

And then Allāh(سبحانه وتعالى) also said, so now speaking about people who don't, so now we know that this is also a means or something that has to happen, and these are the stages it happens, Allāh(سبحانه وتعالى) also said:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

Or, “**whoever doesn’t rule with what Allāh (سبحانه وتعالى) revealed, then those are the disbelievers.**”

So Allāh (سبحانه وتعالى) told us here that also, it’s not just a statement on your tongue or a belief in your heart, you also have to implement these things, so you can’t say that, yes I don’t accept anything better, but I don’t choose to follow it either, that doesn’t help either, so like we talked about before many times, that Ēmān or faith is on the tongue, so meaning it’s statements, it’s on the body, so it’s actions, and it’s in the heart, so it’s beliefs that are in the heart, and faith or being a Muslim can’t take place unless all 3 of those are present, so someone can’t just say La ilaha ila Allāh on the tongue and have a rotten inside or never act upon Islām. Likewise, they can’t just believe in their heart and not make the statements on their tongue or follow it with their actions, they need all 3, so likewise when it comes to this matter, so this specific matter which is accepting the Prophet (صلى الله عليه وسلم)’s way as the best way needs to take place on all 3. So just a statement saying, yes it’s the best when you don’t believe it doesn’t help. Believing it without acting upon it doesn’t help, so all 3 of them are needed.

So Inshā’Allāh just before we move on deeper into this topic, we’ll stop there, so next week Inshā’Allāh we’ll finish the fourth nullification, and then we’ll move onto the 5th, and then possibly the 6th, so then we can open it up for questions if there’s any now.

والله أعلم

Lesson 4:

إِن الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا ضَلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَمَّا
بَعْدُ:

So we're continuing where we left off last week which was the commentary on the Nawaqidh al-Islām or the nullifications of Islām by Imām Muhammad ibn 'Abdul Wahhāb, and last week we reached the middle of the 4th nullification which is that if someone believes that the guidance of other than the messenger of Allāh is better than his guidance, then this would be a clear matter of disbelief.

So where we ended up last week, is that we finished the discussion on the issue of someone believing in something that should be part of the religion that wasn't part of the religion in the time of the Prophet (صلى الله عليه وسلم), and wasn't according to the understanding of the Sahābah. And we mentioned that this is the case due to the statement of Allāh (سبحانه وتعالى):

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

Or that, **"Today I have perfected for you, your religion"**

So we said that if someone adds something to the religion now, whether it's something from a statement or a belief or an action, that this would be essentially saying that this thing that we've added, either it's not from the religion, so they shouldn't be doing it or believing it saying it, or it is from the religion and the Prophet (صلى الله عليه وسلم) didn't convey the full message, and this is why Imām Malik used this verse to state or to show that anyone who has innovated something in Islām has gone against this verse.

And then we also talked about when Allāh (سبحانه وتعالى) said:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

Or that Allāh (سبحانه وتعالى) said, “**But no by your Lord, that they do not believe, until they place you as a judge between them in that which takes place between them**”.

So next, some of the other verses that relate to this which we didn't go into last week, is the 3 verses in Sūrat al-Ma'idah when Allāh (سبحانه وتعالى) said:

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

And in another verse:

فَأُولَئِكَ هُمُ الظَّالِمُونَ

And in another verse:

فَأُولَئِكَ هُمُ الْفَاسِقُونَ

And the reason why this enters into this, or why it's included in this is because, Allāh (سبحانه وتعالى) is saying, whoever doesn't rule with He has revealed, then they're disbelievers or Fāsiqūn, which is transgressors, or Dhālimūn, which is oppressors.

So the way this enters into this nullification is that if someone rules by other than what Allāh (سبحانه وتعالى) has revealed, then it's essentially, or it can be one of the ways that they are showing that they believe that something other than the Sharī'ah is good, or something is better than the Sharī'ah, and because Allāh (سبحانه وتعالى) has given us these laws to rule with, so this is the way that this would enter into this.

So there's a large discussion or lots of discussion nowadays on this verse, particularly in the last 40 years or 30 years, and much of it relates to, or much of it has to do with what people try to argue and say that these verses don't apply to the muslimen, or they apply to the muslimen but it means that they aren't on their absoluteness, or they're not on the way they appear, so even though Allāh (سبحانه وتعالى) said that the people who don't rule with what Allāh (سبحانه وتعالى) has revealed, that they are these three descriptions, which is al-Kāfirūn, and al-Dhālimūn and al-Fāsiqūn, that some people try to say that this isn't the case, and it isn't the way it appears, and that it only means something that's minor, or the person would remain as a Muslim, so this is the

reason why we discuss it here, is because if this is a nullification of Islām, which is to believe that the ruling or the guidance of other than the Prophet (صلى الله عليه وسلم) would be better than his guidance or equal to his guidance, that all of these matters tie together.

So the reason why people try to argue against this verse or the use of this verse for this topic, is they'll mention a narration from 'Abdullāh Ibn 'Abbās (رضي الله عنهما), that was narrated from 'Abdullāh Ibn 'Abbās (رضي الله عنهما) that he said or someone asked him about this verse, and he said, that it's "**Kufr duna Kufr**", or that it's "**disbelief that's less than disbelief**", so they say that if someone chooses to rule with other than the Sharī'ah, or chooses to not follow the Sharī'ah absolutely in this manner, then the person would remain as a Muslim, and all we would say is that it would be a minor sin, and this is what they argue.

And this Hadīth, it was narrated by Ibn Abī Hātim and al-Hākim in "**al-Mustadrak**", as well as al-Bayhaqi in "**al-Sunan al-Kubrah**", and al-Marwazī in "**Ta'dhīm Qadr al-Salāh**" and others as well.

However this chain of narration, it contains a narrator that's named Hishām Ibn Hujayr, and he's a weak narrator, he was weakened by Imām Ahmad, and Imām Yahya Ibn Ma'een, and he was also weakened by Imām Ibn Abi Hātim and others to the point where Yahya Ibn Ma'een weakened him severely or said that "**He's extremely weak**", so this actually can't be used to prove anything on this verse.

Likewise, there's other narrations from 'Abdullāh Ibn 'Abbās (رضي الله عنهما) that would prove the opposite, so there's a narration that was narrated by 'Abdul Razzāq in "**Al-Musannaf**" and Ibn Jarīr in his "**Tafsīr**" and elsewhere from Ibn 'Abbās (رضي الله عنهما) that he was asked about this same verse:

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

And he said;

هو به كفر

Or that, "**It is disbelief in Him**".

So here Ibn ‘Abbās(رضي الله عنهما) didn’t say that it’s something minor or that it’s something that isn’t the way the Āyah appears, because the Āyah appears to be Major disbelief, or it’s something that removes a person from Islām.

So this statement from Ibn ‘Abbās(رضي الله عنهما) complies with the Dhaahir of the verse, or the apparentness of the verse, and it doesn’t contradict it in any way, and this is also an authentic narration, it was authenticated by a number of Scholars, and from the current day scholars, our Shaykh Sulayman Ibn Nasir al-‘Alwan and Shaykh ‘Abdul ‘Aziz al-Tarefe, and others as well.

Also there’s another narration from Ibn ‘Abbās(رضي الله عنهما) that he said:

هو كفر

Or that, “**It is disbelief**”.

And from what I remember, it was narrated by Wakee’ in his book “**Akhbar al-Qudaat**” and elsewhere. So we see here that just not ruling with what Allāh(سبحانه وتعالى) has revealed could remove a person from Islām, so how about the case if someone says that, not only am I not going to follow it, but I believe something that someone other than the Prophet(صلى الله عليه وسلم) came with, whether he’s a Muslim or a non-Muslim, but I believe that this person brought something that’s better than what the Prophet(صلى الله عليه وسلم) came with.

So if someone confessed or believed that everything the Prophet(صلى الله عليه وسلم) came with is the best, but chose not to follow it absolutely, this would be something that would remove him from Islām, so how about someone who doesn’t just do it in their actions, or maybe they don’t do it in their actions at all, but they say that other than the Prophet(صلى الله عليه وسلم) or someone else brought something better, whether they attribute that person to be a Prophet(صلى الله عليه وسلم) or if they attribute that person to be from the righteous or anything else like this.

So that was just what I wanted to add to that, the verse is the way it appears, what’s authentic from ‘Abdullāh ibn ‘Abbās(رضي الله عنهما) is that it’s Major Kufr, it would take someone out of Islām.

Likewise it's confirmed from 'Abdullāh ibn Mas'ūd that he was asked about "**Ar-Rashwa**", and then he said, "**min as-Suht**", or he was asked about bribery, and he said, "**It's from unlawful wealth**", so then they said, "**wa fil hukm?**"

قال ذاك الكفر

Or they said, "**What about when it comes to ruling?**", and he said, "**That is Disbelief**", or "**That is THE disbelief**", so he considered it "**Kufr Mu'arraf**", that it's absolute.

So we have the Dhaahir of the verse, the fact that Allāh (سبحانه وتعالى) said, "**That they are the disbelievers**" or "**Al-Kafiroon**", and we have the statements of Ibn 'Abbās (رضي الله عنهما) and the statement of Ibn Mas'ūd, all giving us the idea that someone choosing not to rule with the Sharī'ah or to implement the Sharī'ah, would remove someone from Islām.

And likewise Imām Ibn Kathīr in his book "**al-Bidāyah wal-Nihāyah**", volume 13, he mentioned that there's a consensus or there's an Ijmā' that if someone doesn't rule by the Sharī'ah, then they would have left Islām, and one of the best small Risālah's on this topic from the current day scholars or from the contemporary scholars is the book "**Tahkīm al-Qawānīn**" by Imām Muhammad Ibn Ibrāhīm Āl al-Shaykh, in which he talked about the different types of leaving the Sharī'ah and the different types of implementing other than the Sharī'ah and the different types of legislating other than the Sharī'ah, and divided them into the correct categories, so that would be somewhere to continue if anyone wanted more information on the topic. So that's the fourth nullification of Islām that the Imām mentioned.

The 5th is he says that, "**Whoever hates something that the Messenger came with, even if he acts upon it, then he has disbelieved**".

So if someone finds something in the Sharī'ah and hates it, even if they follow it, so for example if someone hated the Salāh but they prayed, someone hated fasting, but hated the fact that it's from the Sharī'ah but still fasted, if someone hated any part of the Sharī'ah even if they acted upon, he says they would still disbelieve.

So this is something that hating anything from the Sharī'ah which is what the Prophet (صلى الله عليه وسلم) came with, then this is something that would remove

someone from Islām, and this is from the characteristics or the attributes of the Munāfiqeen or the hypocrites, and these are people who were present during the time of the Prophet (صلى الله عليه وسلم), and they were present, they will remain in the Ummah until the hour, until Yawm al-Qiyamah.

And this can be something that they claim to be Muslim, and they just say they hate this action, or they claim to be a certain type of Muslim, they might say they're a liberal Muslim or they're a modern Muslim, or whatever connotation they use or whatever title they try to give themselves, this is something that, you know it wouldn't matter.

So if someone says I'm a Muslim, but I'm a 'ilmaani Muslim or I'm a secular Muslim, or I'm a Muslim, but I'm a liberal Muslim. So I don't think that everything that the Sharī'ah came with should be implemented, or I don't think that everything is correct that the Sharī'ah came with, or I hate certain parts of the Sharī'ah or anything like this, then this would be something that would remove someone from Islām, even if they acted upon it.

So for example if someone said that they hate the fact that Islām has forbidden Zina, or that Islām has forbidden drinking alcohol, or consuming drugs or anything like this, but they also stay away from this thing, this wouldn't help them. So we wouldn't say that, well they acted upon it, or they followed it, so the fact that they acted upon it, or followed this ruling doesn't help them in the end.

And we see other times where this would come into play, you know certain things especially nowadays when, you know there's a widespread kind of attack on Islām, whether it's through the media or through physical military means, we see that there's certain things that people will say aren't from Islām, or they hate certain parts of Islām, and they'll pick certain things that aren't appealing to people at widespread.

So the first thing they'll try to reject is the implementation of the Sharī'ah, and they'll say well no, we don't accept it, or I don't like the fact that people call to implementing the Sharī'ah, whether it's in any place in the world, or fighting on behalf of Islām, they won't like that, or they'll say, they don't like certain rulings, especially related to women, so the fact that a woman has to cover up, or the fact that the woman's shahadah, her testimony, it would take 2

women's testimony to equal the testimony of 1 man, these types of things, you'll see when there's a political surge in attacks on Islām, that people will come out and you'll start to see who are the people who will fall under this type of nullification of Islām, which is hating certain parts of the Sharī'ah, and you'll see them coming out in droves arguing on behalf of their beliefs, and trying to make Islām look differently to other people, but alhamdulillah we know that by consensus, that anyone who hates anything that the Prophet (ﷺ) came with, they aren't Muslim, so they don't speak on behalf of the muslimen. And the evidence for this is that Allāh (سبحانه وتعالى) said:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

Or that Allāh (سبحانه وتعالى) said in Sūrat Muhammad verse 8 and 9, that He mentioned about the people who disbelieved, He said, **"That is because they hate that which Allāh (سبحانه وتعالى) has revealed, so He made their actions void"**.

And we know that the only people whose actions are void are the Kuffār, and like we talked about in the beginning of this series, that Allāh (سبحانه وتعالى) said:

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ

And also, so Allāh (سبحانه وتعالى) in one verse addressed it to the Prophet (ﷺ) directly, even though he's the one who came with the wahi, and then He also addressed it generally to the people, so it wasn't specific to the Prophet (ﷺ) that He said:

"Wa law ashraaku"

Or that, **"if they had performed shirk"**.

So one time to the Prophet (ﷺ), **"wa la-in ashrakta"** and another time **"wa law ashraaku"**, so we know that the invalidity of an action, or actions becoming void completely from a person only takes place when a person isn't in Islām, whether they were originally never Muslim, or they were Muslim, and then left the deen, so this is how this verse indicates this.

And one thing to keep in mind as well is that, there's a difference between hating something being from the Sharī'ah and between having something in yourself about that action, that it's hard for you to do, or that your nafs or self dislikes that action due to the hardship that it puts on you, so there's a difference between these two things.

So we don't say that if someone who has a hard time fasting or a hard time praying or a hard time doing anything like that, that this hardship that they find in themselves is something which would remove them from Islām, we don't say this whatsoever, and the evidence for that as Allāh (سبحانه وتعالى) said:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ

Or that, "**Prescribed upon you is fighting (so meaning Jihad in the path of Allāh), and it is something that is disliked or hated by you**"

So meaning hated by yourself, because it's not from the natural desire of the human being that they would give up their life for anything, naturally. It would take something very severe to make them go that far, whether it's for their deen or if it's a parent defending their child, or whatever the case is, it's not the natural state of a human being that they would put themselves in harm's way, so this is the difference.

So someone not liking depriving themselves of food and drink and intercourse during the day, or someone not liking to wake up in the morning to pray Fajr, that the difference between the nafs not liking something and between not liking it to be from the Sharī'ah, this is something to keep in mind, so it doesn't mean that anyone who says, you know what, I'm really having a hard time, or "I don't like the fact that I have to get up in the morning because I like sleep", it's different than someone saying, "**I don't like the fact that people have to get up in the morning to pray, the idea of it, I don't like**", so this is just something to keep in mind about that, and then if there's any questions about these last two before we move on to the one after that.

So this is the 5th nullification that was mentioned, the 6th which is mocking something from the religion, so mocking something from the religion of the messenger, or its rewards or its punishments, so the author says this, and then he says the evidence is the statement of Allāh (سبحانه وتعالى):

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ
تَسْتَهْزِئُونَ (65) لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ
نُعَذِّبُ طَائِفَةً ۚ إِنَّهُمْ كَانُوا مُجْرِمِينَ

So the author mentions the evidence in Sūrat al-Tawbah, verse 65 and 66, that He says: “**And if you were to ask them, they would say, indeed we were only joking and playing, Say, is it at Allāh(سبحانه وتعالى) and His verses and His messenger that you were mocking, Say do not give any excuse, you have disbelieved after your faith, if We are to forgive or excuse some of you, We will punish others because they were a people of criminals**”

So here Allāh(سبحانه وتعالى) has mentioned that the people, or these people who mocked something from the religion, whether it's Allāh(سبحانه وتعالى) himself, or the messenger, or His verses which would mean from the Qur'ān, and included in this would be the Sunnah of the Prophet(صلى الله عليه وسلم), because it is wahi, or it's revelation, just like the Qur'ān, so if someone was to mock this, Allāh(سبحانه وتعالى) has mentioned that they've disbelieved after their Ēmān, and Allāh(سبحانه وتعالى) also mentioned that this is something that would bring about humiliating punishment, as Allāh(سبحانه وتعالى) said:

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

Or that Allāh(سبحانه وتعالى) says, “**And if he was to come to know about something of our verses, he would take it as a joke, for those ones is the humiliating torment**”, and that's from Sūrat al-Jāthiyah verse 9.

And also if we look through the Qur'ān, to all of the Āyāt when Allāh(سبحانه وتعالى) says:

“Athābun Muheen”

Or a “**Humiliating punishment**”, this is only come for the mushrikeen and the Munāfiqeen and the Kuffār, so Allāh(سبحانه وتعالى) has mentioned “**athābun aleem**” and “**athābun muheen**” and other types of “**athāb**” or other types of torment, but Allāh(سبحانه وتعالى), whenever he uses the phrases “**athābun muheen**” or humiliating punishment, it's only ever been in reference to the mushrikeen or the Kuffār.

And Imām Ibn Hazm mentioned that someone who mocks something from the religion would be a clear disbeliever, and he went through a number of things, so if someone was to do this about something that was obligatory, or if he mocks someone from the angels, or if he mocks someone from the Prophets or the books, because he's mocking something that Allāh (سبحانه وتعالى) has specified as His religion, and he's mocking something that Allāh (سبحانه وتعالى) has placed as the way for mankind, and he's mocking, so if he mocks a Prophet, then he's mocking the one who Allāh (سبحانه وتعالى) chose to send this message with to mankind. And if he mocks an angel, for example Jibril, then he's mocking the one who chose to give the Wahī or the revelation to all the Prophets, and if he mocks another angel, he's mocking Allāh (سبحانه وتعالى)'s choice for whatever that angel was specified with, or specified with as a duty.

And we know that if we look to the reason why this verse was revealed, so we look and we see that it was during the ghazwa of Tābūk or during the battle of tabuk, that on the way back, some of the hypocrites were trying to pass the time, and we know that when people try to pass the time, they'll joke or they'll make up stories, or they'll say things just to kind of break the monotony of the travel and those types of things.

So some of them began to say things like, **"we haven't seen amongst our Qurra'..."**, who were the Sahābah who had memorized the Qur'ān, and they were the reciters of the Prophet (صلى الله عليه وسلم).

So they would say, **"we haven't seen anyone who was more than those people who were more fearful when it comes time to fight, and who have bigger bellies"**, so meaning that they're lazy and so on and so on, so they said these things, so if someone said something like this which is what Imām Ibn Jarīr and others narrated as the reason that Allāh (سبحانه وتعالى) revealed this verse.

If these were the types of things that Allāh (سبحانه وتعالى) judged on the person that they've left Islām for, what would we say about someone who makes up something on the Prophet (صلى الله عليه وسلم) as a joke, or someone who draws a picture of the Prophet (صلى الله عليه وسلم) as a joke, or as a means to try to insult Muslimeen by attacking their Prophet (صلى الله عليه وسلم), or anything like this.

So we see the severity, if Allāh(سبحانه وتعالى) judged on someone that they had left Islām for something that others might see as a minor statement, how about people who go as far as to openly mock the Prophet(صلى الله عليه وسلم), or mock the religion of Islām and so on.

So we see that from the Fitrah of the muslimen, or the Fitrah of human kind in general and the muslimen haven't had it changed, is that when someone does something like this, and they mock the Prophet(صلى الله عليه وسلم), or they draw a picture. Or before a number of years ago, some people took the head of a pig and put the name Muhammad(صلى الله عليه وسلم) on it, and others have made movies about Islām and so on and so on, that when the muslimen become angry, and they will go and attack certain areas or they'll openly say harsh words, or whatever the case is, it's not something that's correct for people to come out and say well that was wrong or where are they getting this from, or how dare they do that.

This is from the fitrah from the muslimen, and the people who don't do this, they're the ones who are on a path that isn't correct, so when you have someone who makes a movie and they write Āyāt of the Qur'ān, so these are the exact words of Allāh(سبحانه وتعالى) that He spoke about the 7 heavens, and He sent down with Jibrīl(عليه السلام) to the Prophet(صلى الله عليه وسلم), and you have a Mushrik writing these words on a naked woman's body as a means to mock Islām, and then someone gets mad and does something to that person, who can come out and then say, well that person was wrong, or where did he get this, or how could he do something like that, when they leave the person who did the action to begin with, or then they attack, or they mock, or they make "Inkar" or they rebuke or censor the person, the Muslim who had enough ghayrah of Islām, to look at these Āyāt and say, if this is the case with someone who mocks the deen, that he in the Ākhirah will have a **"athābun muheen"** or a humiliating torment, and Allāh(سبحانه وتعالى) judged on people who were in ghazwat Tābūk, so they were there fighting, but when they made a less statement, Allāh(سبحانه وتعالى) judged that they had left Islām or had disbelieved after their Islām, then how about someone who does something way worse when they aren't a Muslim to begin with and so on and so on, ofcourse the muslimen have a right to get angry and they have a duty to get angry.

So Inshā'Allāh we'll stop there, just because we don't wanna go too long on that topic, and next week we will finish this 6th nullification which is the mocking of the religion, and then we'll go into the 7th, which is Sihr, or which is sorcery or magic, and we'll talk about that, some of the definition of it, and some of the ways when it would be kufr, and other times when there's a dispute on it and so on, and then if there's any questions we can take them.

والله أعلم

Lesson 5:

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا
ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضل فلا هادي له
وأشهد أن لا إله إلا الله لا شريك له وأشهد أن محمداً عبده ورسوله أما
بعد:

So we're going to continue with the explanation or the commentary upon the Risālah or the letter by Muhammad ibn 'Abdul Wahhāb called "**Nawāqidh al-Islām al-'Asharah**", or the 10 nullifications of Islām, and we talked about why it's 10 before. It's not only 10, it's much more than that, but these are the 10 main ones, or 10 that the other types of nullifications would go back too, or it's 10 that there's a consensus upon, or you know there's different explanations as to why he mentioned 10 only, but in any case, we last time or before Ramadan we got to the middle of the 6th nullification, or discussing it, which was mocking the religion of Allāh (سبحانه وتعالى).

So we talked about the ruling in general, now we're talking about some specific instances, or some specific types of mocking and what the ruling would be on those.

So first, there's different types of nullifications or there's different types of mocking the religion, or different ways a person can fall into this.

One of them is that they do so clearly, and this would be by saying things on their tongue or writing words down that are clear, and it's obvious that they're making fun of the religion, and this is riddah or it's apostasy based upon consensus, there's no dispute from the time of the Prophet (صلى الله عليه وسلم) up until today amongst the scholars of the muslims, that mocking the religion in this way, whether it's with clear words or whether it's by writing articles, or these types of things, that this is a mocking of the religion, and that this would be something that would take someone out of Islām.

The second type is also a way of leaving Islām, or it's also a nullification of Islām, but it might be unclear or it might be something hidden or it might be implicit, instead of being explicit, such as making gestures with the hand, such

as sticking the tongue out for example if someone was reciting Qur'ān, or if someone, you know how they do, they put their finger in their mouth as though they are going to throw up, and these types of things, even though someone might say, well he didn't say anything, how did he actually mock something from the religion, but it's well known amongst anyone who does these things or makes these gestures, that the point of it, is to make fun of something, so it's sufficient that the person who's doing it knows that the point of this action is that they're making fun of something of the religion or they're mocking something of the religion.

And due to the extreme nature of mocking the religion and how dangerous it is, Allāh (سبحانه وتعالى) even forbid sitting amongst people who were doing it, or remaining amongst the people while they're doing it, as Allāh (سبحانه وتعالى) said:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ ۖ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

Or in Sūrat al-nisa' verse 140, Allāh (سبحانه وتعالى) said, **"And it was previously revealed to you in the book..."**.

So Allāh (سبحانه وتعالى) is referring to another verse that He revealed to the Prophet (صلى الله عليه وسلم),

"...that if you hear the Āyāt of Allāh (سبحانه وتعالى) being disbelieved in and being mocked, then do not sit with them...".

So meaning don't remain amongst with the people that are doing it.

"...until they begin another speech, or they start talking about something else, otherwise you are like them in deed, Allāh (سبحانه وتعالى) will gather the hypocrites and disbelievers in Jahannam all-together".

So Allāh (سبحانه وتعالى) not only warned from doing it, but sitting with people while they're doing it, and this is general for any type of Kufr. If you're in a gathering, or if you're in a place where disbelief is being performed or being stated, the religion is being mocked, some sort of disbelief is being performed, or some shirk is being performed, we're not allowed to stay there unless we're

there for the reason of rejecting it, or telling the people that it's wrong and trying to stop it.

So the idea that someone might say, well yes I went to a place, sure they were making du'ā to other than Allāh (سبحانه وتعالى), or they were slaughtering for other than Allāh (سبحانه وتعالى), or they were performing any type of shirk with Allāh (سبحانه وتعالى), but I wasn't doing it, I was only there, this doesn't make it fine, because Allāh (سبحانه وتعالى) said, the meaning of which is, if you're in a place and these things are being done, then don't stay there until they begin speaking about something else, otherwise you're like them.

So remaining silent in a place where something wrong is being done, unless with some exceptions like trying to stop it and so on, then you can't just say that you weren't doing it, so being present and not stopping it, or trying to stop it, with a few exceptions will also make it wrong to do, and Allāh (سبحانه وتعالى), this is why he warned us from this, to not even come near to it and not remain around it, because of its filthiness or the filthiness of something of making fun of the religion.

And making fun of the religion can come in a number of different ways, so it can come in the way of making fun of Allāh (سبحانه وتعالى) or mocking Allāh (سبحانه وتعالى), and it can come in mocking the Prophet (صلى الله عليه وسلم), and both of these are matters of consensus that it removes someone from the religion.

So for example if a person mocks the Prophet (صلى الله عليه وسلم), mocks the fact that he received revelation, mocks anything about him, then this person would leave Islām by saying that or writing that or drawing that or acting that, or any way that they're doing this or mocking the Prophet (صلى الله عليه وسلم), and this is a matter of consensus, this consensus was mentioned by Ibn Taymiyyah by "**Al-Sarim al-Maslul**", also al-Qadi 'Iyadh al-Maliki in his book "**Al-Shifa**" and others, so it's a matter of consensus, no one from the time of the Sahābah up until our days from the scholars of the muslims has disputed that if someone was to do something like this, that they would leave Islām.

Another type is mocking the Sahābah or swearing at them, so if someone mocks the Sahābah or swears at them as a group or the majority or because

they're Sahābah or anything like this, then this would take them out of Islām as well, and it would render them to not be muslims.

So if someone says the majority of them left Islām after the Prophet (صلى الله عليه وسلم), or the majority of them were hypocrites, or the majority of them weren't upon Islām to begin with, any of these types of statements, then this would also be a matter of consensus that they've left Islām, and this was mentioned by Imām Ibn Hazm, and al-Sam'ānī, and Qādī Abū Ya'la al-Hanbalī, and Ibn Taymiyyah and Ibn Kathīr, and others as well. So all of these have mentioned that mocking the Sahābah as a whole or the majority, there's a consensus that the person would leave Islām, and likewise swearing at them.

And we know that this is even the case with specific Sahābah even, so for example if someone swears at Abū Bakr, or says that he left Islām, we know that this actually removes someone from Islām, if someone says this about Abū Bakr, then he would leave Islām.

So if this was the case with just Abū Bakr, what if someone says it about the majority of the Sahābah or all of the Sahābah? Even though we know that Allāh (سبحانه وتعالى) was pleased with them, as He mentioned in the Qur'ān that He was pleased with those who gave Bay'ah or pledged allegiance to the Prophet (صلى الله عليه وسلم) under the tree. And the Prophet (صلى الله عليه وسلم) bore witness for the main 10 Sahābah that we know, **"al-'Asharah al-Mubashireen bil-Jannah"**, in the Hadīth Abū Bakr, and 'Umar, and 'Uthmān, and 'Alī, and Talha, and Abū 'Ubaydah Ibn al-Jarrāh, and others, and we know 'Ukāsh ibn Muhsin, and Fātimah, and many of the Sahābah were given glad tidings that they're in Jannah.

So if this is the case with specific Sahābah, how could we say then, that the majority of them, not only are they not in Jannah, but they left Islām. And we know that if someone says about 'Ā'isha (رضي الله عنها) that she fell into Zinā, that this would remove someone from Islām as well.

And what's the reason for this, because Allāh (سبحانه وتعالى) in the Qur'ān said that she was free from what she was accused of, so someone might say, well what does accusing 'Ā'isha (رضي الله عنها) or accusing a human being of an action have to do with someone leaving Islām. The reason for it is because Allāh (سبحانه وتعالى) has told us this didn't happen, so if we say well no it did

happen, we're saying that Allāh(سبحانه وتعالى) was wrong, so how can someone then claim to be Muslim.

And further than that, is what many who claim to be Muslim say filthy things like the Prophet(صلى الله عليه وسلم)'s private parts have to be purified in the fire because he had intercourse with 'Ā'isha(رضي الله عنها) and she was a Zāniyah, this is sufficient for someone to leave Islām, **and for anyone who thinks that they're Muslim to also not be Muslim**, how could we then say, well no anyone who says that, they can say that and they can still be Muslim, and there's a possibility that they believe in the Qur'ān, and there's a possibility that they believe in the Prophet(صلى الله عليه وسلم), and that they might enter Jannah, when Allāh(سبحانه وتعالى) is saying this didn't happen and it was a lie, but then other people say not only did it happen, but even the Prophet(صلى الله عليه وسلم) needs to be purified and they go on and on and on.

Or they accuse 'Umar ibn al-Khattab of things, and they say Abū Bakr, they accuse him of things and so on. So these are types of things where the person would leave Islām, obviously. Other things, maybe they'll say an insulting statement to one of the Sahābah, for example they might say one of them was weak, or one of them was a coward or something like this, in this case, they don't actually leave Islām, but they would still be considered a Fāsiq or an evil person, and their Shahādah might be rejected, or their testimony might be rejected, and they would be deserving of some sort of punishment from the authority in Islām, so they could be whipped, or they could be jailed, or they could be something like this, but in any case, they might not leave Islām, but even we see that if even for 1 Sahābī, to make fun of him, who isn't one for example that Allāh(سبحانه وتعالى) bore witness that he's in Jannah or anything like this, that he's still deserving of a punishment, so someone shouldn't take anything of this lightly, and they shouldn't take anything that other people are doing in this way to be light, or that it's not a big matter, or that we agree that Allāh(سبحانه وتعالى) exists, so we agree on this, if we differ about the Sahābah, what's the big deal, these types of clear mistakes.

Another type of making fun of the religion would be in mocking or making fun of the people of righteousness, so for example the person says, everyone in the masjid is like this...

So making fun of people practising the religion, this can be 2 types, it can take a few different rulings, so for example, if someone sees someone practising, whether it's because they're praying, they're fasting, they're giving the Zakāt or performing Hajj or 'Umrah, or if it's a woman wearing Hijab, or any type of implementation of the religion, if they make fun of that, they make fun of them because they are doing that, then this would fall under something that would remove them from Islām as well.

And the reason for that is, if someone entered the masjid now, and he started praying, and then someone mocked him, not because he's praying, but for example let's say for example, he had a funny looking haircut, or he was wearing clothing that was weird, if a person mocks that person for that reason, does it have to do with anything for the religion? No it doesn't, maybe he looks weird, or he's dressed weird, or he's doing something that's odd to everyone else, this it wouldn't remove the person from Islām, because it has nothing to do with the religion. Sure, he happens to be practising, but the mocking has nothing to do with the religion, as opposed to if someone walked in the masjid now and saw people praying, and started laughing at them because they're praying, it's completely different now, it has nothing to do with the way they're dressed, or the way they walk, or it has nothing to do with their haircuts or their voices, or maybe a deformity that they have or anything like that, it has nothing to do with that, it's nothing personal, it's completely based upon the religion, and if we look back to the verse that we talked about at first in Sūrat al-Tawbah, that's the basis for this whole discussion, it was revealed, like Ibn Jarīr and others mentioned that, it was revealed when some of the Sahābah were travelling back from the battle of Tabuk, and it was a long journey, so some of them said, you know just as an idle talk to say while they were travelling, they said about the Sahābah or the Qurrā' of the Prophet (صلى الله عليه وسلم), so the reciters of the Prophet (صلى الله عليه وسلم), they said about them:

“We don't see anyone who was more weak, or more of a coward when they would fight, or that they had bigger bellies (so meaning that they were lazy or they were gluttons and stuff like this) except for those people.”

And Allāh (سبحانه وتعالى) revealed:

قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

Or that, because of this incident, Allāh(سبحانه وتعالى) revealed the verses, “**Say is it Allāh(سبحانه وتعالى) and His Āyāt (verses) and His Messenger that you’re mocking, don’t give any excuses, because you’ve disbelieved after your Ēmān.**”

So even though they weren’t mocking Allāh(سبحانه وتعالى) directly, they weren’t saying anything directly about Allāh(سبحانه وتعالى), or they weren’t saying anything directly about His Āyāt or His Messenger, Allāh(سبحانه وتعالى) equated making fun of people of the religion because of their religion as mocking Allāh(سبحانه وتعالى) and His Āyāt and His Messenger.

So when you hear things like, you know people mocking women when they wear Hijab, or people mocking men when they start to grow their beard, or people mocking when all of a sudden, and especially this is widespread in Bilād al-Shām, and I know for a fact in Lubnān, that if someone starts to pray 5 times a day, and they’ll say, oh what you’re a Shaykh now?! Or what, you’ve become Muslim or “aslamt”, it’s just filth.

Instead of being happy of someone started practising Islām, they mock it. So this is obviously that would remove someone from Islām, because they’re not mocking them because they picked a career they don’t agree with, or that they’re dressing in a certain way, it’s because as soon as they start practising something, all of a sudden this opens the door for being mocked, so this is a little bit about the issue of mocking people of the religion.

Student: What is the reference of the Āyah you just mentioned?

Shaykh: It’s in al-Tawbah 65 & 66.

Student: Can that also refer to people who disagree with the authenticity of some Hadiths?

Shaykh: No, with things about the Hadīth, like if it depends, you know if someone says I don’t accept Hadīth in general, they’re not Muslim then, they can’t be Muslim, there’s a consensus that they’re not, because how much of the religion has come to us through Hadīth.

If someone says for example, this Hadīth here I don't agree that it's authentic because such and such, you know for example there's a weak person in the chain, or there's a break in the chain, or it contradicts another Hadīth that they know is authentic, in that case, at the very most, we would say that they're mistaken, they're trying to do their best, but they haven't arrived at maybe the right opinion.

Student: What about actually sort of denying about, if a Hadīth is weak, like if you tell us a higher more knowledgeable person in Islām, if you asked them about a certain Hadīth like the one where if you stayed up from Fajr till sunrise, and then you pray 2 rak'ahs, it's as if you performed Hajj and 'Umrah. I've heard of that one being weak, so just as an example, like if you've heard of it being weak, can you just like in your own mind can it disagree with it, or can you let others know too, like if other people come to you and tell you that, then you tell them yeah I heard that that's weak, is that sort of the same?

Shaykh: No no, like if they said, well I still accept it, because they might've been told that it's authentic, or they might have actually looked into and they're kind of convinced that it is authentic, so that would be different, because in that situation, they're trying their best to follow the Hadīth, as opposed to if someone said, **"I don't accept Hadīth"**, because then the Sunnah, it's revelation from Allāh (سبحانه وتعالى), and it's a clarification of the Qur'ān, and Allāh (سبحانه وتعالى) commanded us to follow the Messenger in the Qur'ān in many Āyāt, so if someone says in general, I don't accept Hadīth, well they're rejecting a large part of the revelation, as opposed to if someone says, **"I don't think this Hadīth is authentic because of A,B,C"**, or if they say, I accept the Hadīth because I've looked into it, and if we disagree and say it's weak, Inshā'Allāh they are rewarded for their effort, and we would be rewarded for our effort, and whoever's correct would get 2 rewards, and whoever's mistaken would get 1 for their effort.

Student: Okay sometimes you have like, ya'nī women just entered the deen yeah, and obviously they need to be taking everything in steps, hala' some women don't see that, they don't even know who that person is, so if a sister sees a woman entering the masjid, she's not wearing the proper Hijab, she's pretty much covering her hair, she's wearing jeans and a shirt, which is not proper, she has to wear the full Jilbāb, but let's say the other woman doesn't

know that, she doesn't know she just became Muslim or just practising, and she starts mocking her hijab for not being proper, does that fall under the category of making fun of the religion?

Shaykh: No no, because they are making fun of something they don't consider to be correct from the religion and that it's not up to the level that it should be, they're wrong in the way they're going about it, you know they might drive this person away, or they might hurt the person's feelings, the person might not know, the person might've went from wearing the worst type of clothing and all of a sudden, now they're doing, you know this is huge for them, they're not helping anyone in any way, so at the very least we'd say they're wrong in the way they're going about it, and we could say up to the fact that they could be sinful for hurting this person, and not looking into it.

Student: So it's not in that category.

Shaykh: No, because they're not taking something from the religion and making fun of it because it's from the religion, they're viewing it as this isn't as far as it should go, like say if someone started, they fasted half of Ramadan and it's their first Ramadan, that's huge from going from not fasting to fasting half, ofcourse you have to fast the whole thing, but if someone started mocking that person because of that, we wouldn't say they're mocking them because they're fasting, we're saying because they didn't do what they're supposed too, they're still wrong in the way they're going about it, but it wouldn't fall under this category.

Student: Bārak Allāhu feek.

Shaykh: Ameen.

The next nullification of Islām that the author mentions is Sihr or magic or sorcery, so the author says:

“And the 7th is sorcery, and from it is al-Sarf wal-‘Atf...”, which we will get into those right away, they are two types of magic, so he says, **“...so whoever does it or is satisfied with it (meaning they accept its performance) then he has disbelieved, and the evidence for this is the statement of Allāh(سبحانه وتعالى),”** and he's referring to Sūrat al-Baqarah 102, that He said:

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

Or Allāh(سبحانه وتعالى) said in this verse, so He is referring to Hārūt and Mārūt, when Allāh(سبحانه وتعالى) discussed that He sent them as a trial for the people on the earth to offer them, to teach them magic, to see whether people would accept to do it, or learn it or not, so Allāh(سبحانه وتعالى) said:

“They wouldn’t teach anyone, except that they would say, we were only a fitnah, so do not disbelieve”, so meaning, so do not accept to learn how to do it, or do not perform it or anything like this.

So Allāh(سبحانه وتعالى) said or He explained that, they would explain to the people that you learning it is a disbelief, so don’t disbelieve, don’t accept what we’re offering you, so it was a trial, or it was a test that Allāh(سبحانه وتعالى) sent to the people.

So just to comment a bit on this, so linguistically Sihr relates to something that’s hidden, so in the Arabic language it relates to something that’s hidden, that’s unknown, that the cause for it is something that’s unknown, and that’s why at night, the last part of the night, so the darkest part of the night is called “sahar”, and that’s because it’s the darkest part of the night, things that take place in that time, things that are outside, they’re the most hidden in that time, so if someone is outside it’s the hardest time to see them, if someone does something in that time, it’s the least likely they will be seen, if something is walking outside or an animal or anything like that, it’s most hidden in that time, so Sahar and Sihr, they come from the same root word, and we don’t need to go too much into the linguistics of it, but this is with regards to the meaning of Sihr linguistically.

And Sihr can be many different types, so it can be things like spells, so someone might say a certain phrase, and it has an effect in a sorcery way, or they might write certain things and tell you to eat it, they’ll tell you to wear it, or they’ll tell you to recite it in yourself or whatever the case is, and without going too much into what Sihr actually is, because obviously we don’t want to learn it, we don’t want to know, so it’s difficult to know too much about it without learning it or going too deeply into it, but in any case, some types of sihr, it involves the Jinn, and some types don’t involve the Jinn, so some types

of Sihr can be done, or they take place by a person doing something, an act of worship for some of the Jinn, and then the Jinn will do something for them as a payment for that.

So for example if you see someone floating, and they're actually floating, so not that it's an optical illusion or something like that, or someone stabs them self, or they do something like that where it's clearly can't be taking place without the person dying or something that's a miracle, but it's also not an optical illusion, these could be types of Sihr, and Inshā'Allāh we can go more deeper in talking about the different types next time, but there's two types really to focus on:

One type that involves seeking help from the Jinn, and another type that doesn't involve that, so that could be saying things, you know just certain spells, or making certain mixtures or writing things, these types of things, it might not involve the Jinn.

The type that involves acts of worship for Jinn or for planets or stars or any sort of heavenly bodies, this is, there's a consensus that this is a matter of disbelief, and the reason for that is, because the thing leading to it is disbelief, so if you worship the Jinn, whether you perform magic after that is irrelevant, I mean it's not irrelevant in the sense that doing 2 things of kufr is worse than doing 1, but doing kufr on its own to get something from the jinn, you've already left Islām, if you worship, if you make Sujūd for a Shaytān, if you slaughter, if you do any of these types of things for a Shaytān to get something, the act that you're doing to begin with, is already an act of Shirk, so this is a matter of consensus, that the person who does this, obviously if they do something for a Jinn in order to, you know as a soothsayer, you know they wanna trick people into thinking they know the ghayb, they know the future, they know something you did in a different place, and there's no way for them to know that, these types of things, they would seek help from the jinn, and then they would you know do it, or if they wanna float, if they want to, you know, people in different countries they will give different examples of things that are done, but you know you might see someone stab them self, you might see someone shoot them self, you might see them do different things, and all these things. Naturally the way Allāh (سبحانه وتعالى) has created the universe, the person would naturally, would normally die, it's not something they would survive if

they stabbed them self in the heart, or if they shoot them self in the head, or whatever the case is.

So this is 1 type, another type which we will get into more detail next time is the type that doesn't involve seeking help from the jinn, because this there's a difference of opinion on whether the person would leave Islām or not, some say he wouldn't because he didn't worship anything other than Allāh (سبحانه وتعالى), but the majority say that he would leave Islām, whether it involved seeking help from the jinn or not, so I think we've finished number 6, and we've done half of number 7, Inshā'Allāh we can stop there for tonight and take any questions, and then next week we'll finish talking about the magic, and then we'll go into number 8 which is allegiance or forming allies with non-muslims against muslims.

والله أعلم

Lesson 6:

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا
ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضل فلا هادي له
وأشهد أن لا إله إلا الله لا شريك له وأشهد أن محمداً عبده ورسوله أما
بعد:

Before we start, there was some discussion on Tuesday about on the women's side, if people have children or if they're socialising to not be too loud, because there's people on the other side trying to listen as well, so Inshā'Allāh if you can accommodate that, Insha'Allah that would be good.

So last Tuesday, we began speaking about the 7th nullification of Islām that the author mentions, and that's sihr or sorcery or magic, and we just got into what the definition of it is, and that it's kufr and what the evidence from the Qur'ān is, and then we talked about the two different types, which is one type that is, seeks help from the jinn in order to perform this magic. And the second type, doesn't seek help from the jinn, and that can be through using certain words or spells, or it can be through using potions or certain mixtures, and things like this, and this is where we left off last week or last Tuesday.

So to mention about the issue of Sihr or magic, it's something that's real, so according to Ahl al-Sunnah wal-Jamā'ah and even many of the groups of bid'ah, magic or sorcery or sihr is something that exists in reality, it's not something that is in the mind or it's not something that is just you know a misconception or it looks like something is taking place, but it isn't actually taking place, it's something that is real and it does exist.

The evidence for this is that Allāh (سبحانه وتعالى) in Sūrat al-Falaq when explaining to us what to seek refuge from, he said:

قل أعوذ برب الفلق

Or, **"Say, I seek refuge in the Lord of al-Falaq"**

And there's a difference in what al-Falaq is, and one of things Allāh (سبحانه وتعالى) mentions or He said:

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

Or, “**And from the evil of the women who blow on knots**”

And this was a type of magic at the time of the Prophet (صلى الله عليه وسلم), and before and after, and it exists until today, so the fact that Allāh (سبحانه وتعالى) has commanded us to seek refuge in Him from something, obviously tells us that it's something that's real, because Allāh (سبحانه وتعالى) wouldn't tell us to seek refuge or seek protection from something if it wasn't real, because this would mean that Allāh (سبحانه وتعالى) is telling us to do something that's pointless, and Allāh (سبحانه وتعالى) doesn't do this. Allāh (سبحانه وتعالى), His wisdom and His knowledge and His perfection prevents Him, or He has prevented Himself from doing anything or commanding us to do anything of this nature, so this is evidence that it does exist.

Another evidence is in Sūrat al-Baqarah when Allāh (سبحانه وتعالى) said, which means, when He was speaking about Harut and Marut, and what they would teach the people from the magic, and He said:

يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

Or that Allāh (سبحانه وتعالى) mentioned that, Harut and Marut were sent as a test to teach the people magic, and if they would accept it or not, and then He said:

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ

Or that, “**They would learn things that would divide or cause division between a person and his wife**”.

So obviously if something isn't real, it won't have an effect, things can be real and not really have an effect, but obviously if something has an effect, where did it come from, it came from something real, if something that's fake, it doesn't have an effect, so this is another evidence.

The only group, or one of the only groups who rejected the reality of magic or that it actually exists is the Mu'tazilah, and Alhamdulillah obviously if we look at the evidence of the Qur'ān and Sunnah, and from the Sunnah is the Hadīth of “Ā'isha (رضي الله عنها) that was narrated by al-Bukhārī and Muslim and Ahmad

and others that the Prophet (صلى الله عليه وسلم) himself had sihr or sorcery placed upon him, and 'Ā'isha (رضي الله عنها) says that the spell that was cast on him or the magic that was put on him was to the point where he would think that he had done something and he hadn't done it, so it had affected his mind, so this is obviously evidence if it takes place, then obviously it exists, something that doesn't exist doesn't take place, so this is evidence as well.

But some groups say that it can't exist and the reason for that is because, then if these types of things can happen, then what's the difference between magic and a miracle, or a mu'jizah from Allāh (سبحانه وتعالى), then what would be the difference, and it would give something or it would make it almost impossible for someone to tell if there was a true Prophet (صلى الله عليه وسلم) or not, because if anyone could do these types of things, then what would be the criterion or what would be the way that Allāh (سبحانه وتعالى) has given us to differentiate between a Sāhir and a Prophet (صلى الله عليه وسلم), and then they say because it couldn't happen that the Prophet (صلى الله عليه وسلم) had Sihr put upon him, because then this would affect the Risālah that Allāh (سبحانه وتعالى) sent him with.

And obviously we know as we talked about many times before, we look at all the evidences from the Qur'ān and the Sunnah. If we know that Allāh (سبحانه وتعالى) has promised us that He will protect the message that He sent the Prophet (صلى الله عليه وسلم) with, and we know that the Prophet (صلى الله عليه وسلم) had Sihr put upon him, what's the first most logical and easiest way to reconcile between these two things, what would be the easiest way?

We'd say that Sihr didn't affect his conveyance of the message, but why does one have to be affected by the other, so he had sihr put upon him, that's confirmed. The Prophet (صلى الله عليه وسلم) himself explained to the Sahābah, and they figured out how it had been done, and they explained that there was a comb that has some knots on it and it was thrown in a well and so on, so they went and found it and they broke it and they dealt with it.

So the fact that he took precautions or took measures to break this sihr that was put upon him, obviously shows that it's real, so it did happen, but we know that Allāh (سبحانه وتعالى) promised us that the dhikr or the wahī that He sent the Prophet (صلى الله عليه وسلم) with was also protected. So then we know

that this is true and this is true, so there's no reason for there to be any sort of contradiction between the two, because we would just say that nothing from the message or nothing from the Risālah of the Prophet (صلى الله عليه وسلم) was affected by the sihr that was on him at the time, and that's the easiest, and it doesn't reject any texts, it doesn't leave us with anything that's loose ends that need to be tied up, that's the end of it.

So this is about the reality of Sihr, or the reality of magic, and that it actually does exist. Another issue is like we talked about the types of magic, so the type that involves jinn or seeking help from jinn or performing an act of worship for a Shaytan in order for this shaytan to do something on your behalf, this is obviously kufr, from a number of points:

First of all, you're performing an act of worship for something other than Allāh (سبحانه وتعالى), so whether any sorcery followed that or not, it doesn't matter. The mere act of worshipping other than Allāh (سبحانه وتعالى) would remove someone from Islām.

Another thing is that, then on top that, we know that Allāh (سبحانه وتعالى) in Sūrat al-baqarah in numerous places in these Āyāt that we've spoken about has judged that Sihr is Kufr, so this is a second thing, so it would be from that as well.

Likewise, depending on the type of sihr or the type of sorcery, it often involves claiming some sort of knowledge of the Ghayb, that you know something that is going to take place, or you know something that's taking place now elsewhere in the world that you couldn't know unless you had some sort of knowledge of the Ghayb, or knowledge of the unseen, and we know that there's a consensus that if someone claims to know something of the Ghayb, that this would remove them from Islām as well.

Someone can't say "I know what's going to happen next year and I have that knowledge". He might say, "**I think**" or "Based upon the way things are going, this is going to happen", but if someone comes along and says "**This is going to happen to you tomorrow**", and it has nothing to do with them, and it's not something they're planning to do, and they're doing it as a means to claim that knowledge, obviously they're trying to take something from the rights of Allāh (سبحانه وتعالى), which is knowledge of the Ghayb and claim it for

themselves, so often you know when you'll go to, depending on what they call themselves, sometimes it's soothsayers, sometimes it's psychics, sometimes it's magicians and so on, and they'll go and they will read your coffee grimes, or your tea leaves, or they'll read your palm, or they'll look in whatever, you know Terrell cards and so on, all these things are a type of claiming knowledge of the Ghayb.

So this is with regards to the types, someone asked last week about the tricks now that they're called sleight of hand, it might involve mirrors, or it might involve using things, there's no spells or there's no incantations or there's no worship of other than Allāh (سبحانه وتعالى), but it's merely like card tricks, pulling something out, cutting someone in half, hiding inside a box, all of these things, this wouldn't fall under Sihr, or the Shar'i ruling of sihr, linguistically it could be called Sihr, because as we talked last week, Sihr is anything that's hidden, like the word "Sahar" comes from things, that it's the late night or the darkest part of the night, because things can be hidden in that time, so linguistically, it could fall under Sihr in that sense, because you're doing something that's hidden to the person who's watching it. They don't know how you're doing it, I mean you know you can explain afterward, I used this mirror or you know when you were picking your card, I was looking at the wand or whatever the matter is, so this wouldn't fall under it in that sense.

So with regards to the type like we said, if it involves worshipping other than Allāh (سبحانه وتعالى), then this is obviously disbelief, if it doesn't involve worshipping other than Allāh (سبحانه وتعالى), then the Scholars differed.

Imām Ahmad and Imām Malik and others held that it would be a matter of Kufr, whether it involves worshipping other than Allāh (سبحانه وتعالى) or not.

Imām al-Shafi'ee differentiated, he said that if it's worshipping other than Allāh (سبحانه وتعالى), it would remove you from Islām, if it falls under the type where it's potions or incantations or those types of things which isn't a worship of Allāh (سبحانه وتعالى), then this wouldn't be Kufr.

Allāhu a'lam, the first opinion is stronger, because when Allāh (سبحانه وتعالى) said about Harut and Marut that they said:

إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

Or that, “**We’re only a fitnah so do not disbelieve.**”

He didn’t put the condition that it’s only one type of magic, or if it’s only if you worship other than Allāh (سبحانه وتعالى). Also because worshipping other than Allāh (سبحانه وتعالى) is Shirk in and of itself, whether there’s magic with it or not, so the fact that Allāh (سبحانه وتعالى) called magic Kufr shows that it’s separate of worshipping other than Allāh (سبحانه وتعالى).

So in and of it, it might contain 2 types or it might contain 1 type. So this is a little bit about the ruling, you had a question?

Student: Just a quick point about the Scholars, like who are the top 3 or 4 Scholars you would get your info from that would have the best opinion on things, and also how would you recognise the strongest opinion and stuff?

Shaykh: The stronger opinion, we always look to the evidence from the Qur’ān and the Sunnah, so there’s no evidence in the words of any human being after the Prophet (صلى الله عليه وسلم).

So if anyone, even a Sahābī, if he says something, it’s not evidence in and of itself, we don’t say, “**This is Harām because Abū Bakr said something**”, it’s not revelation from Allāh (سبحانه وتعالى). Obviously, they’re the most knowledge and they are the most respected, and they’re the most likely ones to have the correct opinions, but Allāh (سبحانه وتعالى) said:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

Or, “**If you dispute something, then refer it back to Allāh (سبحانه وتعالى) and the Messenger**”.

So anything if there’s a dispute, is it Harām, is it Halāl, is it obligatory, is it recommended, is it whatever the case is, all that matters to us is the evidence from the Qur’ān and the Sunnah, and then we look to who has explained it the best, or who has gathered the evidence and made the best case for their argument, and throughout history, generally the 4 main Imāms, Abū Hanīfah, and Mālik, and Al-Shāfi’ī, and Ahmad, those are the 4 who generally have remained, you know their opinions are from the most respected.

But there's others as well who had schools of thought or Madhāhib at the time, like Dāwūd Ibn 'Alī and Al-Awzā'ī, and Sufyān al-Thawrī, and Al-Layth Ibn Sa'd, and Ibn Hazm, and others, where you know, we look to all their words, because even if we say, generally they'll say the 4 Imāms said this, or 2 said this and 2 said this, but there's also matters where maybe they said one thing, all 4 of them, but other scholars differed with them, and the truth is with the other scholars, so we can't always just say, "whatever the 4 Imāms, that's all we look too".

We look to it first or we might say because their opinions are very accessible or lots have been written about what they said, or there's many books that have explained their opinions, so it's easy to look to them, but it doesn't matter, like we don't say because they said that, that's the end of the matter. Like if the evidence from the Qur'ān and the Sunnah contradicts it, then that's what we go with, so we don't always just look to what the Schools of thought say, but generally it's used as an easy way to explain the different opinions, so if you say like the **Ahnāf** and the **Shāfi'iyyah** said this, and the **Mālikiyyah** and the **Hanābilah** said this, it makes it easier for people to understand, so that's generally why I refer to those, in the Fiqh class we refer to more, but for here just because it's more on 'Aqīdah so...

Student: Jazāk Allāh Khayr.

Shaykh: Ameen.

So this is with regards to the types of magic or sihr. The next thing is the ruling on the Sāhir, or the sorcerer or the magician. So as we said, if according to the 'ulama' who say that it's disbelief in and of itself, they say the person, his ruling in the dunya is he's executed because the Prophet (صلى الله عليه وسلم) said in the Hadīth from Ibn 'Abbās (رضي الله عنهما) in Bukhārī or Sahīh Bukhārī:

من بدل دينه فاقتلوه

Or, "**Whoever changes his religion, then execute him**".

So someone leaving Islām and going to disbelief, he's changed his religion, so he would be executed because of that. Others who say that it isn't kufr, even some of them say that he would be executed, and the reason for this, some of

them, they mention a Hadīth, it's a weak Hadīth, that the Prophet (صلى الله عليه وسلم) said, or it's attributed to the Prophet (صلى الله عليه وسلم) that he said:

حد الساحر ضربة بالسيف

Or that, **“The Hadd (or the prescribed punishment) for the magician is that he's struck with the sword”**.

But this is a weak Hadīth, so we can't rely upon that, but it's confirmed from 'Umar Ibn al-Khattab, and his Daughter Hafsah Bint 'Umar, that 'Umar Ibn al-Khattab wrote a letter to some of his workers in the different areas, so when he was the Khaleefah he said, or in the letter it said:

أن اقتلوا كل ساحر وساحرة

Or that 'Umar wrote, **“That every magician (so the male magician and the female magician), execute them.”**

So this was his ruling, so then the narrator of this letter, who was named Bujālah Ibn 'Abda, he said:

فقتلنا ثلاث سواحر

Or, **“and then we executed 3 magicians”**.

And that Hadīth is narrated by Abū Dāwūd in his Sunan, and al-Bayhaqi in al-Sunan al-Kubrah and elsewhere, and it's an authentic Hadīth.

So 'Umar sent this letter with this ruling, or indicating what they should do, so then the Scholars who say that it's Kufr, they say well this is the reason why, he was telling them to do so, he was explaining that, because of their disbelief, they should be executed.

The ones who say it's not actually disbelief, they say this is the hadd, so just as if someone murders someone, he's executed, unless the family or the wali of the one who's executed forgives the person, but that's the hadd that's put on the person, so likewise they say, that this is if someone performs sihr, then he's to be executed, that's the hadd, and they use this from 'Umar Ibn al-Khattab.

And also the Hadīth from Hafsah that I mentioned, that was narrated by ‘Abdullāh Ibn ‘Umar, so her brother, that he narrated from Hafsah Bint ‘Umar:

أن جارية لها سحرتها فأقرت بالسحر، وأخرجته، فقتلتها، فبلغ ذلك عثمان رضي الله عنه فغضب، فأتاه ابن عمر رضي الله عنهما فقال: جاريته سحرتها أقرت بالسحر

Or that, ‘Abdullāh Ibn ‘Umar narrated from his sister Hafsah, “**That she had a servant who performed sihr on her, so then this servant girl, she confessed to it, then she showed what was done, (so she explained or she brought out any means used to perform the sihr), so Hafsah killed her. So this news reached ‘Uthman Ibn ‘Affan, and he was the Khaleefah at the time, so he became angry, so ‘Abdullāh Ibn ‘Umar (Hafsah’s brother and the son of ‘Umar Ibn al-Khattab) explained to ‘Uthman that this was her servant girl, and she performed this sihr, and then she confessed to it, and she brought out whatever the means were done.**”, so then ‘Abdullāh Ibn ‘Umar said:

فكف عثمان رضي الله عنه، قال: وكأنه إنما كان غضبه لقتلها إياها بغير أمره

Or that, it says that the narrator said that, “**after Ibn ‘Umar explained this to ‘Uthman, he was fine with it...**”, so he didn’t do anything or say anything at that point, he kinda gave up the issue, then the narrator says, “**...it was as if the reason he was angry was because she killed her without his permission.**”

So it wasn’t that in and of itself, she had killed this person who was a magician, or she was a sorcerous, but it was because he was the khaleefah, these types of things need to be taken to the Muslim judge at the time, so that it can be done in a correct manner, and then the ruling will be implemented, but in and of itself, the ruling was the correct ruling, so it wasn’t as if she has killed someone who’s blood was Harām or whose life was protected or anything like that, it was merely that she did so without consulting or bringing the matter to the khaleefah.

And then this Hadīth was narrated by al-Bayhaqī in “**al-Sunan al-Kubrah**” as well, and it’s an authentic Hadīth.

Student: Could you just repeat the one with ‘Umar and the letter?

Shaykh: Yeah, so it's from 'Umar Ibn al-Khattab that while he was the Khaleefah, he sent out a letter, so the narrator who's mujaalah ibn 'abda, he said that:

كتب عمر بن الخطاب رضي الله عنه: أن اقتلوا كل ساحر وساحرة

Or that this Tābi'ee said that 'Umar Ibn al-Khattab sent a letter that said, **“Execute every male and female magician or sorcerer”**, and then the narrator says, **“so we killed 3 magicians”**, so once the letter reached them, that was the ruling that was implemented, so this is with regards to the Sahābah who narrated this as well.

And then there's another narration from one other Sahābī, Jundub, and Allāhu a'lam it's not authentic from him that he also killed another sorcerer.

Then with regards to what the different Madhāhib say, really this is a matter, you know it doesn't matter to us, some of the Madhāhib said they would be executed, some say they wouldn't, then they differ also, what if someone does the Sihr and then repents, and then it's found out, is it something that's forgiven or not, or is it like a hadd where if you killed someone, it doesn't matter whether you repent, it's a right upon the person it was done too, we don't need to get into this, that's more for a fiqh class, but the point is that it's confirmed from the Qur'ān and the Sunnah that magic is something that's real, it's confirmed from the Qur'ān that it's disbelief, and it's confirmed from the Sahābah that the magician is to be executed, and the other matters can be left for a Fiqh lesson.

So this is the 7th nullification of Islām that the author mentions, next he mentions or he says the 8th nullification is:

“Helping or having allegiance with the Mushrikeen (polytheists) against the Muslims, and the evidence for that is the statement of Allāh (سبحانه وتعالى) ta'alah:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Or in Sūrat al-Ma'idah verse 51, Allāh (سبحانه وتعالى) said, **“so whoever forms allegiance with them from amongst you, then indeed he is the from them,**

indeed Allāh (سبحانه وتعالى) does not guide the transgressing or oppressive people.”

So this is the 8th thing that he mentions, and so with this, Inshā’Allāh we’ll stop there, and next week we’ll go into that one, because it’s been about the same time as we did on Tuesday, so Inshā’Allāh on next Tuesday we’ll finish number 8 and go into number 9, and then we can take any questions Inshā’Allāh.

والله أعلم

Lesson 7:

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا
ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضل فلا هادي له
وأشهد أن لا إله إلا الله لا شريك له وأشهد أن محمداً عبده ورسوله أما

بعد:

So we're on the 8th nullification of Islām that's mentioned in this book or in this Risālah, so the 8th nullification that the author mentioned is, he says:

“Having allegiance with the mushrikeen (or the polytheists) and helping them against the muslimen, and the evidence is His ta’alah’s statement:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Or that, **“and whoever takes them as allies from amongst you, then indeed he is from them, Indeed Allāh (سبحانه وتعالى) does not guide the people who are oppressors”**.

So here he is talking about helping the mushrikeen with regards to their religion, so it's helping mushrikeen against the muslimen, so either helping the mushrikeen for their religion or fighting against the muslimen because of their religion, and he mentions one Āyah as evidence for this, so before this, elsewhere in the Qur'ān, Allāh (سبحانه وتعالى) says:

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ (80) وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوا هُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ

Or Allāh (سبحانه وتعالى) says about this issue of taking mushrikeen as allies against the muslimen or instead of the muslimen, that He says:

“You'll see many of them taking those who disbelieve as allies, how evil it is what themselves have put forth, in that Allāh (سبحانه وتعالى) is angry with them,

and they'll be in an eternal punishment, and if they had believed in Allāh (سبحانه وتعالى) and the Prophet (صلى الله عليه وسلم) and that which was revealed to him, they would've not taken them as Awliyā' (allies), but many of them are Fasiqun (transgressors)."

And this is from Sūrat al-Ma'idah verses 80 and 81, so here Allāh (سبحانه وتعالى) discusses the issue, and he says that, first of all he calls what they've done as something evil, He also mentions that they will be in the punishment eternally which is evidence that it's kufr. And then He says that:

"Had they believed", so had they actually been muslimen, or had they still had Ēmān in their heart, with regards to Allāh (سبحانه وتعالى) and His Prophet (صلى الله عليه وسلم) and that which came to him, so Allāh (سبحانه وتعالى) and the Prophet (صلى الله عليه وسلم) and the wahi, if they believed in these things or still had Ēmān, they wouldn't have done this and they wouldn't have taken them as Awliyā'.

Also Allāh (سبحانه وتعالى) elsewhere in the Qur'ān has made taking the disbelievers as Awliyā' or taking them as allies, He has made it from the characteristics of the Munāfiqeen, as Allāh (سبحانه وتعالى) said in Sūrat al-Nisa', verse 138 and 139:

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا، الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ يُبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

Or Allāh (سبحانه وتعالى) says, which means, **"Give tidings to the hypocrites that they will have a painful punishment, those who took the disbelievers as Awliyā' (allies) instead of the believers, do they seek the 'izza (nobility or strength) with them, indeed all of the 'izza (strength and nobility) belongs to Allāh (سبحانه وتعالى)."**

So Allāh (سبحانه وتعالى) has mentioned that taking them as Awliyā' is something that's from the actions and the characteristics of the disbelievers who are the Munāfiqeen. And then Allāh (سبحانه وتعالى) also has discussed this issue, He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ

Or Allāh (سبحانه وتعالى) says in the verse that the author quoted, so the full verse is, **"O you who believe, do not take the Jews and Christians as Awliyā' (allies), each of them are Awliyā' (as allies) of each other."**

So meaning that the disbelievers are allies of each other, so don't do what they're doing, then Allāh (سبحانه وتعالى) said, or He continued, and then He mentioned the part that the author said:

“...and whoever takes them as Awliyā' from amongst you, then he's from them”.

So He has the same ruling as the person he has taken as an ally, and that's from Sūrat al-Ma'idah 51 as the author mentioned.

And Allāh (سبحانه وتعالى) didn't differentiate as some people try to say, that if it's something that's hidden, or if it's something that's outward, or if it's something that's inside or something that's outside, or if it's something that they really believe or they don't believe, or if they're just saying it with their tongue, or if they follow it up with action and so on, all of it was considered the same, and Allāh (سبحانه وتعالى) judged that all of it is the same, as Allāh (سبحانه وتعالى) said:

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

Or Allāh (سبحانه وتعالى) said again about the hypocrites, so obviously we know that hypocrisy is kufr, being a hypocrite in the major sense that if you say this person is a hypocrite, or he is a Munāfiq, is kufr. Because Allāh (سبحانه وتعالى) mentioned that they're in the lowest part of the hellfire, so Allāh (سبحانه وتعالى) said about them:

“Do you not see those who were hypocrites, they say to their brothers from those who disbelieved from Ahlal Kitab (the people of the book), if you are driven out, then we will go out with you...”

So meaning if you are driven out of your homes due to the fighting or due to the threat of fighting, then we'll go out with you, **“...and we will not obey anyone ever in your regard, and if you're fought, we will support you...”**, and then Allāh (سبحانه وتعالى) says and this is the important part of the Āyah with what we just said:

“...and Allāh (سبحانه وتعالى) bears witness that they are liars”

So they are not going to do this, they are not going to go out with them, and they wouldn't fight against the muslims, but the mere saying and trying to support them in that sense, trying to boost them up, trying to give them some sort of morale support to these Kuffār against the muslims, it's a form of allegiance so it would be a form of disbelief, because what they should be doing is sticking with the muslims and saying we're on your side, we're going to fight with you against them, if they fight you, we'll support you. But saying it to the disbelievers, this is what Allāh (سبحانه وتعالى) said, even though it's not true, they were from the hypocrites because of these statements, and that's from Sūrat al-Hashr verse 11.

And also Allāh (سبحانه وتعالى) judged that this is the ruling regardless of any sort of excuses that a person would try to give, so Allāh (سبحانه وتعالى) said in Sūrat al-Ma'idah verse 52, so right after the verse that we're talking about that **“Whoever takes them as allies from amongst you, then he's from them”**, then Allāh (سبحانه وتعالى) said in the next verse:

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ

Or that Allāh (سبحانه وتعالى) said after that, **“You'll see those who have a disease in their heart rushing towards them or being around them or trying to appease them, and they will say; we are scared (or we have fear) that something bad will happen to us (or that it will come back against us).”**

So Allāh (سبحانه وتعالى) judged this judgement, and then followed it up by saying that the reason why many people will do this, the thing which Allāh (سبحانه وتعالى) just judged as Kufr, is that they'll say **“We're afraid that if we don't do this, it will come back to haunt us”** essentially, if it doesn't work out for the muslims, that we will be harmed, or we'll lose some sort of dunya benefit, or we'll lose our wealth or land and so on.

So Allāh (سبحانه وتعالى) judged this as the ruling, and this is the reason why many of the people will fall into what He just judged upon, and Allāh (سبحانه وتعالى) also said in Sūrat al-Nahl:

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Or that, in these verses Allāh(سبحانه وتعالى) mentioned some of refusal of people to enter into Islām, then He said, **“That is because they have chosen this worldly life over the Ākhirah, and indeed Allāh(سبحانه وتعالى) will not guide the disbelieving people.”**

So Allāh(سبحانه وتعالى) didn't say that they're refusing to enter into Islām because they don't believe in Islām, or they're refusing to enter into Islām because they don't know about it, or because they haven't heard the correct message, Allāh(سبحانه وتعالى) judged the disbelievers as such, then said they've done this because they've chosen the worldly life over the Ākhirah.

So often many people will say, that if a person does Kufr for a dunya reason, like if they help against the muslimen for a dunya reason, that this would be Harām, but it wouldn't be disbelief because they don't believe it in their heart, or the only time it would be disbelief is if they're helping them for their religion because they believe their religion is correct.

But Allāh(سبحانه وتعالى) gave us the correct ruling, and His ruling is what we take, it doesn't matter to us what anybody else says, is that choosing to do something for a benefit for you, that's not an excuse, and whether you believe it in your heart or not, that doesn't matter, it can be an extra type of evil, if someone goes to church and worships 'Īsa(عليه السلام), but then says I don't believe it in my heart, I know he's only a Prophet(صلى الله عليه وسلم), I only believe is the creator, I only believe Allāh(سبحانه وتعالى) is the only one who deserves to be worshipped, but then goes along with the action, it doesn't matter to us why he did it.

It doesn't matter if it's because he was scared and it was a type of fear, it was invalid, it doesn't matter if he just wanted to make money, it doesn't matter if it was because he wanted to get married, it doesn't matter if he didn't wanna harm his family, or insult his family, none of these things matter, what matters is that the action was performed, he knew that it wasn't allowed and he wasn't forced, that's what we take into account, the other sorts of dunya excuses, these things don't really matter in the end, as Allāh(سبحانه وتعالى) clearly told us, is there any questions so far?

Also, Allāh(سبحانه وتعالى) told us that the fact that it might be family members that you might be helping or for example, you know often especially more in

the Muslim countries, where these things may be more prevalent, someone might say, well I'm only supporting this kufr because someone in my family is benefitting from it, or I can't turn my back on my family or I can't turn my back on my tribe, I can't turn my back on my city, my country, whatever the case is, but Allāh (سبحانه وتعالى) rejected this type of excuse, or this line of thinking in Sūrat al-Mujādilah verse 22, Allāh (سبحانه وتعالى) said:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

Or, **“You will not find a people who believe in Allāh (سبحانه وتعالى), loving (or having that high level of love or allegiance) for those who have opposed Allāh (سبحانه وتعالى) and His messenger, even if it's their fathers or their children or their brothers or their tribes.”**

So Allāh (سبحانه وتعالى) clearly judged that the fact that they belong to these types of groups, whether it's your immediate family or your extended family, or it's your tribe or your country, anything like this, none of this really has an effect on the matter, a disbeliever is a disbeliever, a Muslim is a Muslim whether they are related to you or not. The only thing is there might be some sort of extra rights that, you know a Muslim has rights, then if it's a Muslim father, he also has the rights that a parent would have, or if your child is a Muslim, he has the rights as a Muslim in general, plus he has the rights of being your child, and if it's a disbeliever, then we say in general, they have the rights of a father, but they also don't have any rights of Islām, and this is what we differentiate, the certain rights of being a family member, whether it's extended or immediate, those don't cancel out the obligations of Islām, and they don't cancel out the things that would be required by a Kāfir in order to have your allegiance or have your love.

And these are matters that there's a consensus upon. Many books have been written about the issue of having allegiance with the disbelievers, and it tends to be an issue, when it's taking place in the global arena, so for example now we have many books written about this topic, **and probably one of the best ones, there's one by Shaykh Nasir al-Fahad**, may Allāh (سبحانه وتعالى) free him, that he mentioned the consensus and all the people who mentioned the consensus, and then he mentioned the Āyāt from the Qur'ān and the Ahādīth

of the Prophet (صلى الله عليه وسلم), and then the narrations from the Sahābah, and then he mentioned the opinions or the statements of the Dhahiriyyah, and the ahnaf and the malikiyyah and the shafi'iyyah and the hanabilah to prove that this is a matter of kufr, and that there's never been any sort of dispute on this topic, and this book is also available in English as well, it's translated and it has the foreword or the introduction by Shaykh Hamud Ibn 'Uqla' may Allāh (سبحانه وتعالى) be merciful to him, and Shaykh 'Ali al-Khudayr may Allāh (سبحانه وتعالى) free him, and our Shaykh Sulayman Ibn Nasir al-'Alwan may Allāh (سبحانه وتعالى) free him as well.

So this was discussed nowadays and also Shaykh 'Abdul al-'Aziz al-Jarbu', the one who used to give the lessons here on skype, has a book on the topic, so it's written about now, because this is obviously anyone who looks in the news, there's issues of muslims being attacked all over the world, and non-muslims try to seek the help of muslims against their brothers and some falling into this kufr.

Likewise it was a matter that was discussed lots near the end of the ottoman empire by the Imāms of Najd, so Muhammad Ibn 'Abdul Wahhāb, who we're going through his book now, or his Risālah now, also one of his grandchildren, Sulayman Ibn 'Abdillāh Ibn Muhamamd Ibn 'Abdil Wahhāb had a book called **"Al-Dalā'il Fī Hukm Wulāt ahl al-Ishrāk"** in which he mentioned I think 30 something evidences that taking disbelievers as allies would be disbelief, and he actually ended up being killed by what they call the viceroy or the ambassador essentially from England during the time, of everyone knows about the war in Saudi Arabia and that stuff, that during that time, this was actually going on with the Imāms of najd, so that's why much of their writing is about this topic, because they're actually dealing with it on a first hand basis.

And also Hamad Ibn 'Atīq who has a book called **"Sabeel al-Najāt wal-Fikāk"** which is also on this topic, and then if we go back further, many of the Imāms of the Maliki had discussed this issue in Andalus, in Spain during the time when the Christians were fighting and trying to take back over Spain, one of the main books is by Imām al-Winshirīsī, and I forget the name off the top of my head right now, but this was another book, so you'll see that often the Scholars will write on a topic obviously when the Ummah needs it, and that's the obligation of the Scholars.

People who say that we can't talk about it now, it's going to make a problem, and if it's not talked about when it's needed, then what's the point of not talking about it when it's not needed, so people who will always remain completely quiet and not say what's needed, then what is the ummah in need of people like that, so Alhamdulillah that Allāh (سبحانه وتعالى) has always kept some muslims upon the truth as in the Hadīth of Sahīh Muslim and elsewhere that:

لا تزال طائفة من أمتي ظاهرين على الحق

Or, **“There will never cease to be a group of my Ummah openly upon the truth...”**

حتى يأتيهم أمر الله وهم على ذلك

“...until the matter of Allāh (سبحانه وتعالى) comes, and they're upon that.”

So the fact, you know people will often say, why is it only 1 person talking about it, why are only 10 people out of the ummah only talking about it, why is this only a small group mentioning these things, in and of itself, that doesn't matter, that doesn't make it wrong, it could be wrong, but it could be right, because if we know that atleast one small group will be on the truth at all times, Allāh (سبحانه وتعالى) will never let the whole ummah be wrong on a matter, and if we go through history, then we do see this as I said, during the fall of the ottoman empire, there was 'ulama' talking about this matter, during the fall of Andalus, there was 'ulama' talking about this matter, during right now there's 'Ulama' talking about this matter and so on and so on, so we won't go too far into this, because Alhamdulillah there's many books in English and in 'Arabī written on this topic, so a person needs to search those.

Student: So you discussed muslims taking Kuffār as allies against muslims, that would take them out of Islām, what about muslims taking Kuffār as allies to fight Kuffār?

Shaykh: This is not a matter of 'Aqīdah anymore, it now becomes a matter of Fiqh, so if a Muslim takes non-muslims as helpers to fight other non-muslims, generally we would say what's the driving reason that a Muslim would do that, but for who's benefit?

Student: A Tactic.

Shaykh: But to who's benefit?

Student: For the muslims.

Shaykh: For the muslims, so he's not really trying to help them, he's using them as a means to help the muslimen, right. But then even then the Scholars differed on the ruling on it, some said it's outright not allowed, and they use the Hadīth where the Prophet (صلى الله عليه وسلم) said, where a person came to him from the Mushrikeen, he said **"I want to fight with you"**, so he said:

ارجع فاني لن أستعين بمشرك

Or, **"Go back, I'll never take the help of a Mushrik."**

So some scholars say that this is general, and whether you're in charge or not, or whether it's that they're giving you weapons or not, or whether they're fighting beside you or not, all of these things don't matter, it's not allowed regardless.

Others say it's allowed but with conditions, so for example that, first of all that the muslimen have enough power to keep them under control, so that it wouldn't backfire on the muslimen, and then all of a sudden now, they're helping you against other non-muslims, and all of a sudden, you know something happens, and now you have to fight them because they're more powerful than you.

Also that even though they're not Muslim, they have a good opinion of Islām, that they want to support Islām because they believe it's going to have a benefit for them, so then you have more of a guarantee that they're not going to turn against you, they're actually going to try and fight with you, as opposed to against you and so on, and other conditions, and then some 'Ulama' take a middle road and say, their help can't be with actual fighting, but it can be with providing material support and that type of thing, Allāhu a'lam, that's more of a Fiqh topic, but it doesn't fall under the issue of taking them as allies.

Student: What about, is that Hadīth weak, the one that talks about muslims making an allegiance with Rum?

Shaykh: Allāhu a'lam, off the top of my head, I don't remember.

Student: The reason why I mentioned this is because, can that be an evidence.

Shaykh: It could be an evidence except that it was more that they formed a sense of a truce, because they were fighting the same enemy as opposed to the muslims going and seeking help, come help us, or come join us type of thing, or muslims joining them, it was more that we have this common enemy, make a truce to fight them at the same time, Allāhu a'lam though.

Student: There was nothing like that, the Prophet(صلى الله عليه وسلم), his army never allied with some of the other Kuffār?

Shaykh: No, the strongest evidence for that is, there's a Hadīth Allāhu a'lam on the authenticity, there's a dispute whether it's authentic or not, but that the Prophet(صلى الله عليه وسلم) rented weapons from some of the mushrikeen, so they say that this is seeking, or **"borrowed weapons"**, that came off the top of my head, the exact phrasing I can't remember, but essentially weapons were provided by the Mushrikeen to some of the muslimen, so they say that this is evidence, even though they're not fighting with you, it's obvious help against who the muslims were fighting at the time, but off the top of my head, from what I remember it's a **weak Hadīth**, but the ones who accept it, that's where there is a dispute, so some say that this shows that in general, it's better to not seek their help, but it's allowed in general, so it would be disliked. Others say no, it would only be for that specific type of help, because we have a text that's general that says, **"I won't seek help from a Mushrik"**, which is very obvious, it's clear and it's general, and then we have one exception to the rule where he acted in this way, so Allāhu a'lam.

Student: How about strategically, so if muslims are taking help from mushrikeen or Christians, but the motives are same for both of them?

Shaykh: Like they share a common goal?

Student: Right, so for example when Russia was in Afghanistan, it was United States which helped Pakistan and Afghanistan in terms of not only providing weapons, but then the training physically, and ofcourse the united states were involved only because they did not want Russia to win, and ofcourse locally for afghans and Pakistanis, it would not have a very good benefit for them as well,

but now the motives is exactly the same, and ofcourse money was shared as well, so anything which was talked and also weapons and everything, the money was given as well, so like how do you...?

Shaykh: So that's when the Scholars would dispute, so some would say, it's not allowed because the Prophet (صلى الله عليه وسلم) said, **"I won't seek the help of a Mushrik"**.

Others would say, well no, in this situation, again there's a common goal, sure the united states obviously isn't on the side of muslims, that they weren't supporting it because they want an Islamic Rule or because they want to spread Islām, but because they didn't want Russia or I guess the USSR at the time to spread its influence in the area and so on, so the ones who say it would be allowed, say well no because in this situation, they're sharing a common enemy, and so it would fall under the Fiqh issue, as opposed to for example what happened in late 2001 where it was a Muslim country and Kuffār attacked it because of that, and then people would join to assist that to say that they are spreading the correct Islām, or that I'm getting paid whatever my salary is coming from the government or whatever, so that's a different issue, you know what I mean.

Student: Later on it was pretty clear, it was basically, but just initially because ofcourse the idea was it is muslims who is fighting against Kuffār, and mushrikeen in the background were providing support, so even though it wasn't mushrikeen who were actually fighting, but they were helping.

Shaykh: So yeah it would come back, some would say it's allowed because those conditions are met, or the majority of the conditions are met, which are that wealth is being provided in order for the muslimen to fight for, and then again even at the time, there were different groups, some were muslims fighting for Islām, some were fighting for democracy, some were fighting for just wealth, they're warlords and they're still around now and so on and so on, so you know Allāhu a'lam, it would come back to the Fiqh issue, and it wouldn't fall under the 'Aqīdah issue of whether you leave Islām or not.

Next the author says, so the 9th nullification, he says:

“Whoever believes that some people have the permission or they’re allowed to go against or leave the Sharī’ah of Muhammad(صلى الله عليه وسلم), similar to al-Khidr was allowed to leave the Sharī’ah of Mūsa(عليه السلام), then he is a disbeliever.”

So this is related to someone thinking that certain people, whether it’s all the time in their life, or eventually they get to a time in their life where they don’t have to follow the Sharī’ah of the Prophet(صلى الله عليه وسلم) anymore, or that they can pick and choose between the Sharī’ah of the Prophet(صلى الله عليه وسلم) and correct things which still remain from the Sharī’ah of Mūsa(عليه السلام) and “Īsa(عليه السلام), or the false things from those religions and so on.

And there’s a number of issues that relate to this, or that are included in this, so one of them is, what we talked about before and this was before Ramadan, that whoever doesn’t declare the non-Muslim to be a non-Muslim, then he would be a non-Muslim as well.

So the reason for that is because if we say that someone permits or falls into kufr, and it’s clear and they don’t have an excuse and so on and so on, so there’s no excuse there, for example if someone left Islām and then went to Christianity, no Muslim would dispute that he’s not a Muslim anymore, he has left. If someone was to say, well he’s still on the truth, or maybe that’s correct, or he’s allowed to do that, or whatever the case is, the person who says that is also not a Muslim, because now he’s saying, essentially Christianity is right, or maybe if you’re on Christianity, you might be upon the truth, or maybe Islām isn’t the correct religion, so that’s what their statement means.

So likewise in this nullification, so someone who says, or some people or anyone or that person or whatever the case is, that he can go against some of the legislations of the Sharī’ah and that’s allowed for him, or he’s okay to do that, and then they might use the argument like the author mentioned here like al-Khidr didn’t follow all the Sharī’ah of Mūsa(عليه السلام), so they’ll use that excuse, or they’ll say that some people at certain times don’t have to follow all the Sharī’ah of the Prophet that they’re in front of or that they’re with.

So that’s one issue, another issue is that the Prophet(صلى الله عليه وسلم) unlike all the Prophets before him, was sent to all people, so in 2 senses.

So 1 he was sent to the whole area of the Earth, it wasn't a certain part, and also he was sent for all times, and not a certain time until another Prophet (صلى الله عليه وسلم) comes, as opposed to 'Īsa (عليه السلام), he was a Prophet until the Prophet (صلى الله عليه وسلم) came and then his Sharī'ah cancelled out, also he wasn't a Prophet for the whole world, because obviously he wasn't in north America, obviously he wasn't in northern Europe, and his message at the time didn't reach northern Europe, and by the time it reached northern Europe, it was completely corrupted and so on and so on.

So he wasn't a Prophet (صلى الله عليه وسلم) for those people in 2 senses:

1. Their timing.
2. Their area.

As opposed to the Prophet (صلى الله عليه وسلم), Allāh (سبحانه وتعالى) said in Sūrat Saba' verse 28:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا

Or that, **“we did not send you except to all of the people as a bringer of glad tidings and a warner.”**

So Allāh (سبحانه وتعالى) judged that he was to all people, and Allāh (سبحانه وتعالى) also said in Sūrat al-A'raf verse 158:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Or, **“O people, I am the messenger of Allāh to all of you.”**

And Allāh (سبحانه وتعالى) said in Sūrat al-Furqan:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

Or, **“Blessed be He who revealed the Furqan (criterion) to his slave (so the Prophet (صلى الله عليه وسلم)), so that he would be a warner for all of the worlds.”**

So Allāh (سبحانه وتعالى) clearly mentioned in the Qur'ān that he was a Prophet for all of the people, and also Allāh (سبحانه وتعالى) said:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Or, “**Indeed the religion with Allāh (سبحانه وتعالى) is al-Islām**”, and that’s from Aali ‘Imran 19.

And then the Hadīth of Abū Hurayrah, that the Prophet (صلى الله عليه وسلم) said:

فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ، أُعْطِيتُ جَوَامِعَ الْكَلِمِ

Or that, Abū Hurayrah narrated that the Prophet (صلى الله عليه وسلم) said, “**I was favoured upon the rest of the Prophets with 6 things: I was given the all-compassing words...**”

وَنُصِرْتُ بِالرُّعْبِ

“**...and I was given victory through fear...**”

وَأُحِلَّتْ لِيَ الْغَنَائِمُ

“**...and the spoils of war were made permissible for me...**”

وَجُعِلَتْ لِيَ الْأَرْضُ طَهُورًا وَمَسْجِدًا

“**...and the Earth was made as a means of purification for me, and as a Masjid for me...**”

وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّونَ

“**...and I was sent to all of the creation, and the Prophets were sealed with me.**”

And this Hadīth is in Sahīh al-Bukhārī and Muslim, and also in other Ahādīth the Prophet (صلى الله عليه وسلم) said:

بعثت إلى الأسود والأحمر

And that’s from Jābir in the authentic Hadīth that the Prophet (صلى الله عليه وسلم) said, “**I was sent to the black person and to the red person.**”

And then many Ahādīth on the Prophet (صلى الله عليه وسلم), that the Prophet (صلى الله عليه وسلم) is the Prophet till the end of time and for all people, so this is essentially like an introduction to this topic because the reason there’s a difference as we’ll know, that why al-Khidr was able to not follow Mūsa (عليه

(السلام) as opposed to us now, if someone now coming and not following the Prophet (صلى الله عليه وسلم), is that Mūsa (عليه السلام) wasn't for everyone, he wasn't to all of the Earth, and he wasn't for all time, while al-Khidr was in a different area because we know that in the Hadīth in Bukhārī from Ibn 'Abbās (رضي الله عنهما) that someone said to Mūsa (عليه السلام), do you know of anyone more knowledgeable than you on the Earth, and he said **no**, so then Allāh (سبحانه وتعالى) revealed to him that there's a slave who has more knowledge than you, and then we know in Sūrat al-Kahf that he travelled to seek al-Khidr, and to seek knowledge from him, so obviously first of all, he was in a different area, so why would his Sharī'ah at the time, we don't know if it reached al-Khidr.

Secondly, if we look at the story of al-khidr in Sūrat al-Kahf, as well as in al-Bukhārī and elsewhere, the stronger opinion from the Scholars is that he is a Prophet himself, because he said, “**I received knowledge from Allāh** (سبحانه وتعالى)”, or he got knowledge from Allāh (سبحانه وتعالى) about things that people wouldn't know, like we know that the strongest part of that story is when he killed that boy, and Mūsa (عليه السلام) made **Inkāṛ** on him or he rebuked him, and then he explained that, you know in the end of the story, that he was going to be a bad person, no one would know that without wahi, so this plus numerous other things in the Qur'ān in the story of Mūsa (عليه السلام) with al-Khidr show us that really the strongest opinion is that he was a Prophet, but even if he wasn't a Prophet, then we would say that at the time, we know there were numerous Prophets, and some would be Prophets at the same time in the same area, so how about if he was a Prophet elsewhere, so how can we take that and say because another Prophet in a different area didn't follow the Sharī'ah of another Prophet in another area, this is evidence that a person who isn't a Prophet can go against the Sharī'ah of the last Prophet for all people, it's nonsense, each level of that argument is false because you can't compare a Prophet to a non-Prophet, that's first of all. You can't compare a Prophet who is for a specific area to one who's for every area. A Prophet who's for all times to a Prophet who isn't for all time, and so on and so on.

Also there's some Ahādīth, it's a weak Hadīth but the meaning is obviously correct, if we look at the Āyāt of the Qur'ān that we talked about, as well as when Allāh (سبحانه وتعالى) said:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Or that, “**and whoever seeks a religion other than Islām, then it won’t be accepted from him, and then in the hereafter he will be from the losers**”, and that’s Āli ‘Imrān 85.

But this Hadīth is from Jābir Ibn ‘Abdillāh that he said:

أتى عمر بن الخطاب الى النبي صلى الله عليه وسلم بكتاب أصابه من بعض أهل الكتاب

Or that, “**Umar came to the Prophet (صلى الله عليه وسلم) and he had in his hand a book (or a part of a book) that he had took from some of the people of the book...**”

فقرأه النبي صلى الله عليه وسلم فغضب فقال: أمتهوكون فيها يا ابن الخطاب

Or, “**then the Prophet (صلى الله عليه وسلم) read this book and became very angry**” and then he said, which means **O Ibn al-Khattāb**:

والذي نفسي بيده لقد جئتكم بها بيضاء نقية

Or, “**By the one whose hand is my soul, I have come to it with it, white and pure (so meaning the wahi)...**”

لا تسألوهم عن شيء فيخبرونكم بحق فتكذبوا به أو بباطل فتصدقوا به

Or that then he said, “**Don’t ask them about anything...**”, so the people of the book, “**...because they might tell you something that is correct and you disbelieve it...**”, because you don’t know who you’re taking it from, “**...or they might tell you something that’s wrong or a lie and you’ll believe it...**”

والذي نفسي بيده لو أن موسى صلى الله عليه وسلم حياً ما وسعه إلا أن يتبعني

Or that, “**By the one in whose hand is my soul, if Mūsā (عليه السلام) was alive, then nothing would suffice him, except that he would have to follow me.**”

And again this Hadīth is weak in the chain, but obviously it’s authentic in the meaning, because we know that even ‘Īsa (عليه السلام) as most of us or all of us know, when he comes back, who’s Sharī’ah does he judge with?

Students: Muhammad(صلى الله عليه وسلم).

Shaykh: Muhammad(صلى الله عليه وسلم), he judges with his Sharī'ah, even though he was a Prophet and he was a messenger, and he was from the highest of the messengers, but despite that, he rules with the Sharī'ah of Muhammad(صلى الله عليه وسلم).

So what if someone isn't a Prophet(صلى الله عليه وسلم), and then he says, well I can rule with other than the Sharī'ah and he has no Sharī'ah, if the person with another Sharī'ah has to rule with that Sharī'ah, then the one who doesn't have a Sharī'ah, obviously there's absolutely no excuse for him.

So this is a little bit, and I left out a part of this Hadīth, just because again it's weak, so it's not from the words of the Prophet(صلى الله عليه وسلم), but Inshā'Allāh we'll stop there, next week we will finish the last nullification of Islām, which is, turning away from the religion of Allah, and that they don't learn it and they don't act upon it, so we'll finish that and then we will take questions.

And then I'll recite this text and the 2 texts from Muhammad Ibn 'Abdul Wahhāb from before, and then I'll recite the sanad or the chain of narration from me to Muhammad Ibn 'Abdul Wahhāb for those of you who want to take it, and Inshā'Allāh also recite a Hadīth from the Prophet(صلى الله عليه وسلم), **so from me back to the Prophet(صلى الله عليه وسلم) with the full chain**, through hearing, which is what they call it, "**al-Hadīth al-Musalsal bil-Awwaliyyah**" or "**al-Hadīth al-Rahmah**", which is a Hadīth that each person who took it all the way back to the Prophet(صلى الله عليه وسلم) heard it from the person they took it from, and nearly all the way back to the Prophet(صلى الله عليه وسلم), each person who took it from the person before him, it was the first Hadīth that they heard from that person, so all the way back to Imām Sufyān Ibn 'Uyaynah, and then whoever wants to take that Hadīth from me with that chain can do so Inshā'Allāh, and then we'll be done with this series and then we'll see what we will go onto after that.

والله أعلم

Lesson 8:

إِن الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا ضَلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَمَّا
بَعْدُ:

So Inshā'Allāh today will be the last day for Nawaqidh al-Islām by Shaykh al-Islām Muhammad Ibn 'Abdul Wahhāb, and then at the end we'll recite the 4 mutoon that we talked about, and then there will be the **sanad** back to Imām Muhammad ibn 'Abdul Wahhāb, and then also there will be the **Hadīth al-Musalsal bil-Awwaliyyah** for those who want to take it Inshā'Allāh.

So we're on nullification number 10, which is that the author mentions, that the 10th nullification is, turning away from the religion of Allāh(سبحانه وتعالى), that he does not learn it, and that he does not act upon it, and the evidence is His ta'alah's statement:

وَمَنْ أَظْلَمُ مِمَّنْ دُكِّرَ بَيِّنَاتٍ مِنْ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ

So we know, or we talked about before, the Hadīth from Abū Hurayrah, that the Prophet(صلى الله عليه وسلم) said:

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ لَا يَهُودِيٍّ، وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنَ أَصْحَابِ النَّارِ

Or that, the Prophet(صلى الله عليه وسلم) said in the Hadīth of Abū Hurayrah, **“By the one in whose hand is the soul of Muhammad, no one from this ummah, not a Jew or a Christian, hears of me, and then does not believe in that which I have come with, except that he will be from the people of the fire.”**

And turning away from the religion of Allāh(سبحانه وتعالى) in general is Kufr, and this would remove the person from the religion, or if the person refuses to learn the religion to the point where they don't learn the basis of their religion, which is Tawhīd, then this would be something that would prevent them from being Muslim, and if they were Muslim to begin with, and then turned away from acting upon these things, then this would be something that would keep

them out of their religion, or would remove them from the religion, and Allāh (سبحانه وتعالى) said:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Or Allāh (سبحانه وتعالى) said in Sūrat Āli ‘Imrān, “**Say, obey Allāh and the Messenger, then if they turn away, then indeed Allāh (سبحانه وتعالى) does not love the disbelievers.**”

So Allāh (سبحانه وتعالى) commanded us to obey Him and obey the Messenger, and then He said, whoever turns away, then Allāh (سبحانه وتعالى) does not love the disbelievers.

So we see here that someone who turns away from the religion of Allāh (سبحانه وتعالى) is a disbeliever, and this can be by not acting upon it, or it can be by not learning it, and Allāh (سبحانه وتعالى) said in Sūrat al-Layl from verse 14 to 16:

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى الَّذِي كَذَّبَ وَتَوَلَّى لَا يَصْلَاهَا إِلَّا الْأَشْقَى

Or Allāh (سبحانه وتعالى) said, “**Then I gave you a warning of a surging fire, no one would go to it, except for the unhappy, and he is the one who disbelieves and turns away.**”

And Allāh (سبحانه وتعالى) also said:

فَلَا صَدَقَ وَلَا صَلَّى وَلَكِنْ كَذَّبَ وَتَوَلَّى

In Sūrat al-Qiyamah, Allāh (سبحانه وتعالى) said, “**So they did not believe nor did they pray, instead they disbelieved and they turned away.**”

So we see here, and we’ve talked about it before, when we talked about the disbelief of not praying, that Allāh (سبحانه وتعالى) equated not praying to turning away from the religion, and turning away from the religion, one of the types of ways that this can happen is by not praying, and so we see this when people will say things like the person was Muslim, but they never acted upon it throughout their whole life, so for example they never prayed, they never fasted, they never gave Zakāt, they never performed Hajj or ‘Umrah, they never recited Qur’ān and so on and so on, they never acted 1 way, or they never did 1 good deed, then this would be something that would keep them

out of Islām, and likewise Allāh (سبحانه وتعالى) made clear to us the basis of the religion, which is Tawhīd, and made it clear to us what Shirk is, so those who fall into these types of things, or commit these types of things, or refuse to act upon Tawhīd, then this is in and of itself, it is a way of turning away from the religion, and this would leave someone out of the fold of Islām.

So this is what the author was talking about when he said that turning away from the religion is a type of kufr, and also it can lead to other types of kufr, so for example, if someone says I'm a Muslim and that's sufficient and I never have to learn or put any effort into learning the religion, despite the means that are available to him, then if they fall into something that is a clear nullification of Islam, and they were wilfully ignorant of the topic, then this would preclude them from being excused on the issue, because Allāh (سبحانه وتعالى) sent the Qur'ān as a clarification for everything, and He made it easy for everyone to understand, especially when it comes to the basis of the religion, which is Tawhīd and avoiding shirk, and He made, depending upon the era and the area the person is in, then the ability to seek knowledge is at different levels, but if the person has the ability to at least learn the basis of their religion, and they refuse too, out of either turning away or whatever the case is, then this could lead to other nullifications or it could be a nullification in and of itself.

So this shows us the importance of learning the religion, and shows us the importance of protecting ourselves through knowledge, and not falling into shirk by being ignorant of something, or not falling into Kufr by being ignorant of it, or not leaving something that's a requirement from the religion of Islām, merely because of the fact that we were ignorant of it, when we had the ability to learn it. If we don't have the ability that's one thing, if someone's in a place where no one's teaching, where there's no books on Islām, maybe there's not even a Qur'ān, in this situation it's possible that the person may be ignorant on these basic matters of Islām, but when they're living amongst muslims, and there's books and there's internet where the person can learn, and there's trustworthy people they can ask or call or email or whatever the case is, and they refuse to do so, then at this point, the idea that, "Oh well maybe they didn't know", this becomes no longer an excuse and no longer an issue.

So we'll often see that scholars will talk about, if someone does something, are they excused out of ignorance, so they will say it depends, if they're living in an Islamic State or a place that's full of muslims, and muslims know these things, and they just fall into it, how could they be ignorant of it.

If they were living in a desert, if they were living in a remote area, if they were deaf, if they were blind and they couldn't see and no one couldn't teach them and so on and so on, then these are the types of things that a person would have the excuse of ignorance.

And also then, they wouldn't be considered that they would be turning away from the religion, because they had no ability to begin with, but the ability is there, and it isn't acted upon, then this obviously falls under turning away from the religion.

So this is the last nullification, and then the author ended this Risālah, or ended this letter by saying:

“And there's no difference in all of these nullifications, between someone who does so jokingly or seriously or if it's out of fear, except for the one who is coerced.”

So the one who is coerced, meaning that they are threatened with their life or the loss of a limb, or the loss of all of their wealth to the point where they would starve, or they're threatened with prison to an amount that they wouldn't be able to stand, you know if someone is threatened with 10 minutes in jail, it's different than a person who is being threatened with life in prison, these types of things, this is when a person could say, they were scared and they left something from the obligations of Islām or the pillars of Islām, or they fell into something that was a nullification of Islām, because of this fear, because they were actually coerced.

And we know the evidences from the Sunnah, and even before that, from the Qur'ān, that if someone is coerced into something, then they would be forgiven, even if it was kufr, but this is the only thing. If someone says they were scared that they might be laughed at, this isn't an excuse. If they were scared that they might lose a friend, or they might look bad amongst their groups of friends or in society, all of these things as the author said, there's no

difference when it comes to all of these nullifications, there's no difference between the person who does so wilfully or out of some sort of fear that isn't coercion.

And likewise as we talked about, if someone says something that's disbelief jokingly, there's no difference between that and the person who says so seriously, and the reason for that is, joking about the religion, making fun of the religion, this is a nullification in and of itself, so if someone says, they swear at Allāh (سبحانه وتعالى) and they say I was just joking, or they do a sign of the cross, and they say I was joking, or they wear a cross and walk around and they say I was joking, or they make Sujud to a statue or a person and they say I was joking, this doesn't matter because joking about the religion in and of itself is a nullification as we talked about in detail last week I think.

So this idea that maybe they didn't believe it in their heart, maybe they weren't serious, maybe they you know so on and so on and so on, as we talked about at more detail than what we're going to go into right now, these aren't considered excuses because Allāh (سبحانه وتعالى) said:

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ

Or, **“That is because they chose this worldly life over the hereafter.”**

So Allāh (سبحانه وتعالى) told us that the reason why many of the people fall into kufr, fall into Kufr isn't because they believe it, or isn't because they have a bad opinion of Islām, or because they wanna hurt muslims, it's because they chose the worldly life over the Ākhirah.

So the belief isn't a condition, seriousness isn't a condition, the mere act itself or the mere statement itself, that's what counts. They could believe it or they couldn't believe it. If they believe it, then that's worse than the person who doesn't believe it, because now they have committed Kufr in their heart, as we talked about before when we talked about the pillars of Ēmān or the reality of Ēmān, it's on the tongue, and it's on the body and it's in the heart.

Student: Okay, I wanna give a scenario, do you know how you mentioned in the end of the topic, that it's excusable for somebody who's going to lose all of their wealth or their life or be put in prison for the rest of their life, but what

about when it comes to the nullification of Sihr? What if somebody comes up to them, tells them I'm going to kill you or kill a family member unless you put Sihr on this specific person?

Shaykh: No no, I forget which lesson we talked about it before, but any sort of coercion or putting someone forcefully into Kufr, the only time it is an excuse, is when it only relates to yourself. So the only time is when the harm doesn't transgress against another Muslim.

So for example like if someone said they are going to kill you unless you swear at Allah, then Allah has given us an excuse for this, and that it would be permissible as long as the person is doing so because of them being forced, but for example if someone held a gun to your head and said **"I'm going to kill you, unless you kill that other Muslim"**, at this point they have no right to do so, because you're going to be saving your life, which is a Muslim protected life, to harm another one, so you're no more protected than that other Muslim who you're going to be harming.

Student: So Sihr would fall under that?

Shaykh: Sihr, because it's a great harm against another Muslim, and that's one of the reasons why we didn't go into it, because it's more of a Fiqh matter, but when someone performs Sihr, there's a dispute amongst the Scholars as to whether if they're caught, and then repent, whether that repentance is accepted or whether they're executed regardless of whether they repent or not, because it's a harm against another Muslim, it might kill them, it might make them ill, it could affect their mental health, it could affect their marriages and it could affect their children and so on and so on, so because of that transgression against another Muslim, the Scholars disputed not on whether the Tawbah is accepted with Allah, but whether that would remove the hadd of execution off of that person, because of how great it was of what they did.

Just like you know, when you murder someone, the hadd is execution unless the wali or the guardian of that person who is executed forgives the person, and there's other things as to where, it's regardless of whether you make Tawbah or not, the hukm would still be on the person.

Student: What if it was against a non-Muslim?

Shaykh: That's another issue, there's different categories and stuff, it's a Fiqh issue which would be too much to kinda get into in these lessons, so yeah we'll leave it for now.

Student: Bārak Allāhu feek.

Shaykh: Ameen.

So this is what the author talks about, and there's no reason to go into right now, to talk about the issues of excuses of ignorance and excuses of ta'weel or misunderstanding and so on, because we've talked about that before, and also because the point of this isn't to talk about when is someone excused or not, really the issue was, what things are actual nullifications of Islam or not, as opposed to when a person is judged with it or not.

So Insha'Allah with that, we'll have finished this Risālah from Muhammad Ibn 'Abdul Wahhab, so this is the 4th that we talked about, so we did "**Aslu Dīn al-Islām wa Qā'idatuh**", and we did "**Al-Usūl al-Thalāthah**" and "**Kashf al-Shubuhāt**" and now we did "**Nawāqidh al-Islām**".

So with that Inshā'Allāh we'll go onto the narration of the "**Hadīth al-Rahmah al-Musalsal bil-Awwaliyyah**".

والله أعلم